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ABSTRACT

This proceedings contains 36 papers presented at the 25th Annual Conference of the Association for Experiential Education. Papers are: "The Woods and the Trees: Interpreting Experiential Education for Schools and a Greater Audience" (Joanna Allen, John Hutchinson); "Adventure Programming & Prevention of Adolescent Problem Behaviors: Applying Research and the Public Health Model of Prevention" (Charles Ayers, David Shavel); "Are Those Families Swinging from the Branches? Helping Families Find Solutions through Adventure Therapy" (Scott Bandoroff, Andrea Parrish); "Something Old, Something New, Something Borrowed, and Something Blue. New Ideas for Challenge and Adventure Programs" (Jim Cain); "Wings, Strings, and Flying Things" (Jim Cain); "A Day at the Improv.... The Assessment and Treatment of Musculoskeletal Injuries in the Backcountry" (Brent Cochran); "Experiential Training for Empowerment of the Workforce" (John A. Cook); "The Apache Rescue Team" (David Line Denali); "Walls We Climb" (Eric L. Evans); "A Hero's Journey: A Freshman Orientation Challenge Course Program" (L-Jay Fine); "Instructor Qualifications: What Directors Want" (Daniel Garvey, Michael Gass); "Expressive Counseling Techniques: A Rationale" (Jackie S. Gerstein); "Living History As an Experience" (Jim Gilbert, Lisa Gilbert); "Examining the Fruits of the Outdoor Education Tree from a Gender Perspective" (Tonia Gray); "Hamsters?! What Does 4-H Stand For, Anyway?" (Brenda Grundeen); "Tapping Your Humor and Creativity Roots for Experiential Education" (Avery M. Henderson); "Attitudes and Perceptions Concerning Persons with Disabilities: Potential for Growth" (James T. Herbert); "The Twelve Steps Experientially" (Lianne Horne); "Spiritual Model for Experiential Education" (Bert Horwood, Hans-Peter Hufenus, Arlene Ustin); "What Is an Efterskole?" (Joyce Dinwiddie Johnson); "Equine Assisted Psychotherapy" (Gregory W. Kersten); "Clearness: A Tool for Personal Discernment" (Sandy Kohn); "Handling Difficult Times and Learning Resiliency" (Kathleen Konrad, Jim Bronson); "The P.A.G.E. Team Alignment Process" (Michael A. Lair); "If I Am an Artist, What's Wrong with My Picture? Rediscovering Your Creativity in a Grown-Up World" (Deborah J. McCormick, Carol D. Plugge); "Evaluation As a Development Tool" (Patrick S. McFarlane); "Facilitating and Learning at the Edge of Chaos: Expanding the Context of Experiential Education" (Carl Oekerman); "The Reality of

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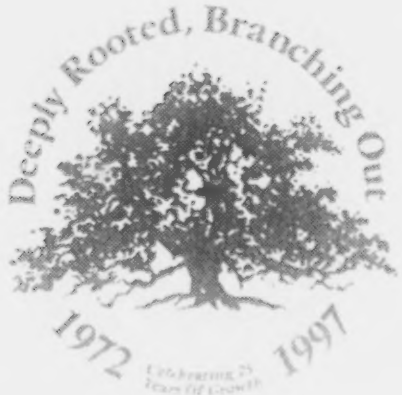

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The Association for Experiential Education (AEE) is a not-for-profit, international, professional organization with roots in adventure education, committed to the development, practice, and evaluation of experiential learning in all settings.

AEE sponsors local, regional, and international conferences, projects, seminars, and institutes, and publishes the *Journal of Experiential Education*, the Jobs Clearinghouse, directories of programs and services, and a wide variety of books and periodicals to support educators, trainers, practitioners, students, and advocates.

AEE's diverse membership consists of individuals and organizations with affiliations in education, recreation, outdoor adventure programming, mental health, youth service, physical education, management development training, corrections, programming for people with disabilities, and environmental education.

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TABLE OF CONTENTS

Page

Allen, JoAnna, & John Hutchinson: The Woods and the Trees: Interpreting Experiential Education for Schools and a Greater Audience 1

Ayers, Charles, & David Shavel: Adventure Programming & Prevention of Adolescent Problem Behaviors: Applying Research and the Public Health Model of Prevention 13

Bandoroff, Scott, & Andrea Parrish: Are Those Families Swinging From the Branches? Helping Families Find Solutions Through Adventure Therapy 23

Cain, Jim: Something Old, Something New, Something Borrowed, and Something Blue. New Ideas for Challenge and Adventure Programs 31

Cain, Jim: Wings, Strings, and Flying Things 41

Cochran, Brent: A Day At The Improv... The Assessment and Treatment of Musculoskeletal Injuries in the Backcountry 45

Cook, John A.: Experiential Training for Empowerment of the Workforce 57

Denali, David Line: The Apache Rescue Team 69

Evans, Eric L.: Walls We Climb 75

Fine, L-Jay: A Hero's Journey: A Freshman Orientation Challenge Course Program 81

Garvey, Daniel, & Michael Gass: Instructor Qualifications: What Directors Want 89

Gerstein, Jackie S.: Expressive Counseling Techniques: A Rationale 95

Gilbert, Jim and Lisa: Living History as an Experience 101

Gray, Tonia: Examining The Fruits of The Outdoor Education Tree From a Gender Perspective 113

Grundeen, Brenda: Hamsters?! What Does 4-H Stand for, Anyway? 131

Henderson, Avery M.: Tapping Your Humor and Creativity Roots For Experiential Education 139

Table of Contents/cont...

Herbert, James T.: Attitudes and Perceptions Concerning Persons with Disabilities: Potential for Growth 147

Horne, Lianne: The Twelve Steps Experientially 155

Horwood, Bert; Hans-Peter Hufenus; & Arlene Ustin: Spiritual Model for Experiential Education 163

Johnson, Joyce Dinwiddie: What Is an Efterskole? 167

Kersten, Gregory W.: Equine Assisted Psychotherapy 179

Kohn, Sandy: Clearness: A Tool for Personal Discernment 183

Konrad, Kathleen, & Jim Bronson: Handling Difficult Times and Learning Resiliency 187

Lair, Michael A.: The P.A.G.E.® Team Alignment Process 199

McCormick, Deborah J., & Carol D. Plugge: If I Am An Artist, What's Wrong With My Picture? Rediscovering Your Creativity in a Grown-up World 209

McFarlane, Patrick S.: Evaluation as a Developmental Tool 217

Oekerman, Carl: Facilitating and Learning at the Edge of Chaos: Expanding the Context of Experiential Education 221

Ostrishko, Gail: The Reality of Experience 227

Plugge, Carol D., & Deborah J. McCormick: Walking a Path of Transformation: Using the Labyrinth as a Spiritual Tool 235

Popowits, Michael, & Kevin Reeve: Organizational Awareness: Using Natural Systems To Understand Organizations 243

Potter, Tom G.: Human Dimensions of Expeditions: Deeply Rooted, Branching Out 255

Simpson, Steven; Dan Miller; & Buzz Bocher: Chiji Processing Cards and Non-directive Facilitated Processing 261

Table of Contents/cont...

Warren, Karen, & Angel Russek: Social Justice in Outdoor Leadership 273

Webb, Donald F., Jr.: Living with the Earth: An Outside Interactive Acclimatizing Workshop 281

Willson, John: Celebrate the Difference: Meeting the Needs of LD and ADD Participants.....289

Wurdinger, Scott: Experiential Techniques for the College Classroom 291

INDEX
By Title
By Author

The Woods and the Trees: Interpreting Experiential Education for Schools and a Greater Audience

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ABSTRACT

The branches of experiential education are many, but they all derive from a common philosophy and approach to learning that values hands-on experiences and centers on the learner. Encouraging the broader implementation of experiential learning requires that the field be interpreted to initiates down to its roots. In the case of whole school change, a critical mass of staff must understand not only how to carry out experiential strategies, but believe in the principles and grounding philosophy. The success of Fullerton Elementary in Baltimore County, Maryland, demonstrates the successful implementation of experiential education starting with the whole-school adoption of its principles.

Introduction (J. Allen)

Believing in experiential education with a passion leads naturally to advocating for its implementation so that more and more people can share in its benefits and enjoyment. But just as Eliot Wigginton found that transference of the methods of cultural journalism does not assure success, the mere promulgation of experiential lessons and strategies does not an experiential education make. An experiential program is like a tree—it cannot be transplanted without a strong root system and expected to thrive.

Yet it is no small matter to transplant a sapling or sow a seed and see it to full fruition year after year. The soil must be suitable, the sunshine plentiful, and the caretaker willing to devote years of care. In the same way, developing an experiential organization or school requires that the climate and conditions are ready so that a program can flourish. Additionally, each root must be in touch with every person affected by the program so that all involved feel included, that their input matters. Then with such a strong root system, the tree (the program) can withstand buffets and assaults because the roots (the grounding philosophy) are established.

Whenever I try to implement a project or program, I keep in mind two lessons from Japanese management. The first is called root-binding, taken from the example of gardening. When a tree is being moved, it cannot be simply pulled up such that important roots are broken off and then replanted. It will not survive for long without its conduits for water and nourishment. Therefore, before lifting, each root is traced to its end and gently brought to the main trunk. Then when all roots have been sought out and included, the tree can be safely lifted, balled, and then replanted where it will again establish itself, grow, and bear fruit.

The second principle involves patience in seeing the fruits of one's labors. There is a tale about the founder of the Sony company. When he began his fledgling business, he gave himself a certain number of years to make a profit. We all know that startup costs are high and the obstacles and setbacks can be numerous. How many years did he give himself? Ten! What do Americans allow before they fire the president or new superintendent or manager? Probably three years at the most. It did take Sony about ten years but those profits indeed grew even more. It takes time and patient determination, to keep at a project, to work through difficulties, in order to realize our goals.

The Roots of Experiential Education

The question may arise as to "what are the roots?" — the essence of experiential education that we so much want to establish? One approach to finding these out would be to examine the many expressions of experiential education, what I like to call components of the field. These are fields of education whose practitioners, when told a brief description of experiential education, will say, "Why, that's what I do!" These branches of experiential education can be arranged in the following taxonomy.

Outdoor Components
- Adventure education
- Outdoor recreation
- Environmental education

Indoor Components
- Community-based education
- Service learning
- Internships, apprenticeships, mentoring
- Adult education
- Creative and expressive arts

Classroom Components
- Project approach
- Cooperative learning
- Writer's workshop
- Whole language

Each of these twelve "branches" of experiential education can be differentiated from the others. They all are unique and have their own myriad professional groups. Those who are committed enough to help organize and promote their particular fields often do it with a passion, sometimes without appreciating their connection to other branches.

By examining closely each of the components of experiential education, we can glean what the commonalities are, what it is that prompts practitioners from seemingly disparate branches to say that they practice experiential education. These results can provide us with the essence of the

field, what I have been calling the roots from which authentic praxis grows. *(Possible workshop activity: gallery brainstorming and/or jigsaw from cooperative learning structures)*

A second approach to get down to the real roots of experiential education would be for those of us who are devotees to simply look at our own belief systems that determine how we practice our professions and live our lives. These are our own guiding principles that help us to walk our talk. There will be variations in what we may list, but the process of distillation and reduction to the most common elements would result, I predict, in the roots of our practice. *(Possible workshop activity: Think individually, compare with a partner, then share with another pair — Think, Pair, Share, Square.)*

I list here my own beliefs, many of which are expressed by succinct sayings.

- "Where there is teaching there is not always learning. Where there is learning there is not always teaching."
- "Where there is schooling there is not always education. Where there is education, there is not always schooling."
- "Where there is experiential education, there is not always experiential learning. Where there is experiential learning, there is not always experiential education."
- "You don't learn what you already know."
- The joy is in the learning.
- Doing and experience are not the same thing.
- Whole learning involves the mind, body, emotions, and spirit.
- We need to teach our passions.
- The bottom line of experiential education is the development of whole persons.
- Becoming ourselves requires freedom to be.
- Permanent change takes a long view because you are affecting a way of thinking.
- There is a whole person in each of us waiting to be freed and allowed to develop.
- We are facilitators of learning, midwives to our learners.
- Intuition is less deceiving than our intellects.

A third activity that may be used to help determine the essence of experiential education would be to solicit the help of the audience. They would be primed to be ready to jot down quickly any thoughts and descriptors that they associate with the phrase "experiential education." As in the above approaches, the common meanings can be pooled, refined, and distilled.

The following section will show how the process of first "getting down to the roots" helped experiential education to work in a school setting.

The Story of Fullerton School (J. Hutchinson)

Experiential education as a way of thinking and teaching at Fullerton School in Baltimore County, Maryland, started about ten years ago. It has its own unique history and has evolved through the years to become an accepted set of beliefs and practices. Let's see how it began, some of its travels, and where it is today.

Believe in Something!

About ten years ago, I signed up for an in-service course — *Introduction to Experiential Education.* The course was taught by JoAnna Allen and took place in Bucks Harbor, Maine. It was a course of "back to the land, back to our hands." We gathered our own food when it was possible (blueberries, mussels, periwinkles), cooked over an open fire, slept in a tree house (climbing up was the scary part), and discovered what it was like to be learners. We worked and learned together as a team — really a wonderful team! Hey, we were "learning by doing" and having fun doing it.

Returning from Maine, I realized I had stumbled onto something natural to me. I had always learned best by doing and now I was rediscovering what I had always known but had covered over with many years of education. I now had something, a set of educational values I could passionately believe in. John Dewey's "Learning by doing" and Kurt Hahn's "On this journey we are

a crew, not passengers" were phrases that gave real meaning to my educational life. I had found what I needed to be a more effective principal — a belief system of learning by doing and teamwork. I had discovered experiential education. I believed in this passionately and it changed my life. School would never be the same again.

Put It in Words: Craft a Mission Statement

After the summer course in Maine, I was excited to put this belief system into practice. In meeting with my School Improvement Team of teachers and parents, we talked about our past and our most exciting moments in education. We agreed that most of our good times in school occurred when we were meaningfully and actively involved and learning by doing. The Team bought the idea of "learning by doing" and experiential education. They were ready to write a school mission statement.

The Fullerton Mission Statement focused on children "participating more than spectating," "learning by doing," and being involved in meaningful and authentic learning activities. Our Mission Statement ran for three pages and gave guidance to our work. Our Mission Statement was good but we still had difficulty explaining it to our public.

After some time had passed, I had the opportunity to attend the 1993 AEE Conference at Smugglers Notch — and what a wonderful conference it was for good ideas. I met Steven Levy who showed the ultimate in what an experiential learning classroom could look like. I also attended a session on condensing your mission statement, just what I needed to hear.

After this conference session, I couldn't wait to return to school to work on condensing our Mission Statement. In a meeting with our teachers, we examined our Mission Statement for a list of words that occurred most frequently and expressed what we were about as a school. Next, this long list

was condensed to six key words: HANDS-ON, MEANINGFUL, AUTHENTIC, CLASSROOM, COMMUNITY, and OUTDOORS.

Now we had it! We had words we could use to more easily explain to our public what we were all about. This six-word list also helped our teachers as it gave our instructional program more focus. In time we found our test scores rising and our behavior problems decreasing. Our students really wanted to be in school. As a final touch to help our communication process, we expanded our six words into a sentence:

Fullerton Mission Statement

We will teach our children to *know* skills, content, and thinking processes and *apply* that knowledge in the context of *hands-on, meaningful, authentic* learning experiences in the *classroom, community,* and *outdoors.*

Build a Team: The Teachers

Good ideas in themselves are not enough. We needed to forge a team of teachers, parents, and students to make our Mission Statement come to life. We began by making our first day back at school a day of some adventure, some risk, and a day to live our Mission Statement beliefs. We learned by doing and being a team with hands-on, meaningful, authentic learning experiences in the schoolhouse, community, and outdoors. Over the years, our first day back at school took us to a ropes course, sailing, canoeing, a local park, our zoo, and into the community to explore local resources. This last adventure was what one of our teachers calls "two bucks and a task." Each teacher was given $2.00 and asked to join a team of three other teachers in exploring a section of our community for a day to find community resources. At the end of the day, teachers told how they interviewed parents who were shocked to see

them out in the community, found people who could be resources for our school, pooled their financial resources ($2.00 each) to live and eat for the day. They also brought back artifacts from their day of exploration — a sketch of a local church, a brick from the hardware store that specialized in selling a variety of bricks, and so much more. A day that started with some trepidation ended in many laughs and good feelings.

Teamwork with the faculty also found its way to every faculty meeting. Each meeting always started with a team-building activity and the serving of food. The heart of the meeting was staff development; typically, one of our teachers shared a "best practice." The meetings usually took place in a circle — a symbolic way of saying we were "one." This sure beat teachers looking at the back of each other's heads.

The teamwork really carried into our professional development activities. Teachers chose peer coaches who could give them feedback as a "critical friend." The teachers, sensing a need for additional staff development, developed their own special day once a month called "First Thursdays." Attendance was optional, but usually most of the staff showed up! They were more than a team; they were a family. They really cared for one another, the students, and their professional growth. Teachers lived and practiced their craft by TCC — Teaching, Caring, and Communicating. These three words, put into practice, made our school a place where students, parents, and teachers wanted to be. We were living by the belief, "As individuals we are incomplete. As a team we are a force" (Craig Imler).

Build the Team: Parents

Three forces must always work together to make an effective school — students, teachers, and parents. At the beginning of the school year at our annual back-to-school night, I always said to our parents, "Thank you for send-

ing us your wonderful children to teach." It was an honor to be entrusted with these wonderful children, and parents liked hearing that we valued and wanted their children. That helped get our year off to a good start.

Communication, which was part of our Teaching-Caring-Communication belief system, really helped the parents not only be part of our team but strong advocates of our Mission Statement as well. We believed that parents should be "fully informed and fully involved." Parents received my principal's bulletin every other week and a teacher bulletin once a month. We wanted parents to always know what was going on. We believed our bulletins made our parents smarter, which in turn made our children smarter. Our parents wanted to become active players in our school and fully participated as volunteers and as a PTA. Each year, we found at least 100 parents spending time in the building working with children and helping teachers in some way. We often saw mothers at work in the school with babies in strollers. Sometimes we found these little ones tottering down the hall surrounded by our students. Parents felt the school was part of their family.

Our School Improvement Team was essential in making our Mission Statement come to life. We met once a month and began with a team-building activity and refreshments. Having fun at the beginning of these meetings made it easier to talk about tough issues once the meeting got underway. We felt as though we were a family, planning and solving family problems. Our meeting behavior and decision-making were guided by three key words — consensus, collaboration, and no-fault. We learned to talk through issues, collaborate, reach a consensus, and not point fingers or find fault when things didn't work. Parents serving on the Team enjoyed their tenure as they were meaningfully involved. We took turns facilitating, recording, and planning team-building activities. We believed in having fun as we worked. "Thank you

for sending us your wonderful children to teach," was also a wonderful way for us to end our year with our parents.

Build the Team: Students

I am talking about the students last, but they were always "first in all of our deliberations." Our behavior and decisions were always guided by the question: "Is this good for children?" The students — that is where our Mission Statement came to life. We wanted students to "participate more than spectate," and they did. Our students ran the school store and learned to survey the school to find out what supplies people wanted, do an advertising campaign to drum up business, order from vendors, take inventory, count change, and figure taxes. Wow, they were good! Our students also did the school yearbook. It was always interesting to watch a yearbook vendor's face when he realized he was going to be interviewed by a couple of fifth-grade students.

In planning their instructional program to meet state requirements, teachers had students find real problems to solve or ways they could be involved in community service projects. Some youngsters wrote "living biographies" of the senior citizens in our community. Others led a campaign for a new playground and raised $15,000 for it to be built. One third-grade girl this past year wanted a swing set added to the playground. She wrote letters and met with county officials. The swing set was added this past summer. One group of students approached the PTA for a loan to purchase herb seeds and lumber to build a plant stand. They built the plant stands and then grew herbs indoors. The herbs were later put on sale, and were used to repay the PTA for their loan. Third graders, in their study of Baltimore, researched and created family trees as part of their efforts to document why their families had located in the Baltimore area. Fifth grade students researched why peo-

ple wanted to live in the Fullerton community and produced a booklet on this. This booklet is now being used by a local real estate office to show why people want to live in our community.

Our students are actively involved in other ways as well: a second-grade class went overnight camping and took a nighttime canoe ride (scared the daylights out of the principal), fifth graders went camping for three nights (which was the highlight of their year and for their parents as well), and our school just purchased a sailboat and had a climbing wall installed in the gym. It really is better to have the students "participating more than spectating."

Results

Fullerton School has had outstanding success in all areas of academic achievement. Results on grade three and five state tests showed:

- Fullerton made more growth than any other Baltimore County School since the baseline year of testing in 1993
- Fullerton met all the rigorous state standards at grade three
  – the only school to do so in the county
  – one of four schools in the state to meet these standards
  – of the six standards met, four were at the "excellent" level
- Fullerton improved in five of six standards at grade five
- Overall, Fullerton improved in eleven out of twelve standards
- The gender gap closed significantly (boys greatly improved) making a major impact on test scores.

Conclusion

Our experiential education approach to teaching and learning brought about many positive changes at Fullerton School in Baltimore County, Maryland. One obvious change was the improvement in student learning and test scores. Another positive change was in school attitude. Not only did our students enjoy coming to school, but our teachers had more fun teaching.

Fullerton School began with a strong, well-considered foundation of beliefs and experiential philosophy on the part of principal, staff, and parents. These were the roots from which programming grew. Even with a change of principals, the roots are now established such that experiential education should continue to thrive at Fullerton.

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Adventure Programming & Prevention of Adolescent Problem Behaviors: Applying Research and the Public Health Model of Prevention

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ABSTRACT

Whether fueled by reality or perception, adolescent problem behaviors such as violence, delinquency, substance abuse, and school drop out, continue to plague America and other countries. Unfortunately, solutions have not come easily. Currently a consensus is building around the research-driven risk-protective factor, public health model approach to prevention–intervention efforts regarding these behaviors. Adventure therapists, experiential educators, and others should understand this model and the implications it holds for their programs. By addressing known risk and protective factors, we enhance the likelihood that our efforts will be effective, regardless of where they fall along the prevention–intervention continuum.

A Risk–Protective Factor Approach to Intervening in Adolescent Problem Behaviors

From the Institute of Medicine (1994) to the Office of Juvenile Justice and Delinquency Prevention, U.S. Department of Justice (1993, 1995), a risk-protective factor perspective on adolescent problem behavior and mental health is taking hold. A risk-focused approach makes empirical sense for two reasons. First, there has been apparent success with a risk-focused approach to other problem behaviors. For example, school failure rates have been re-

duced by addressing associated risk factors (Berrueta-Clement, Schweinhart, Barnett, Epstein, & Weikert, 1984). The second reason for taking a risk-focused approach is the apparent failure of other prevention-intervention programs which have not addressed known risks.

Empirically, multiple biological, psychological, and social factors in the individual, family, and environment are predictive of various adolescent antisocial behaviors including delinquency, violence, substance abuse, and school drop out. These risk factors are characteristics, variables, and hazards that, if present in an adolescent's life, make it more likely that an adolescent will engage in the associated behavior. The more risks present, the greater the likelihood of behavioral involvement. This is similar to what we know about risks for heart and lung disease (i.e., smoking, poor diet, family history, and other factors raise an individual's risk for these diseases).

Not surprisingly, while some risk factors are unique to a given adolescent problem behavior, most behaviors share common risks. Furthermore, although risk levels may differ across races, cultures, and classes, the risk factors themselves and their effects are rather consistent across groups of people (for research reviews, see Brewer, Hawkins, Catalano, & Neckerman, 1995; Hawkins, Catalano, & Miller, 1992; Jenson, 1997; Richman & Bowen, 1997; Williams, Ayers, & Arthur, 1997). Chart 1 details the risk factors associated with various adolescent problem behaviors. To be included in the chart, each factor had to show predictive results in two or more longitudinal research studies.

Chart 1. Risk Factors for Adolescent Problem Behaviors

Risk Factors	Substance Abuse	Delinquency	Teen Pregnancy	School Drop-Out	Violence
Community					
Availability of Drugs	*				
Availability of Firearms		*			*
Community Laws and Norms Favorable Toward Drug Use, Firearms, and Crime	*	*			*
Media Portrayal of Violence					*
Transitions and Mobility	*	*		*	
Low Neighborhood Attachment and Community Disorganization	*	*			*
Extreme Economic Deprivation	*	*	*	*	*
Family					
Family History and the Problem Behavior	*	*	*	*	
Family Management Problems	*	*	*	*	*
Family Conflict	*	*	*	*	*
Favorable Parental Attitudes and Involvement in the Problem Behavior	*	*			*
School					
Early and Persistent Antisocial Behavior	*	*	*	*	*
Academic Failure Beginning in Elementary School	*	*	*	*	*
Lack of Commitment to School	*	*	*	*	
Individual and Peer Group					
Rebelliousness	*	*		*	
Friends Who Engage in the Problem Behavior	*	*	*	*	*
Favorable Attitudes Toward the Problem Behavior	*	*	*	*	
Early Initiation of the Problem Behavior	*	*	*	*	*
Constitutional Factors	*	*			*

Source: Hawkins and Catalano (1993).

Protective Factors and the Social Development Model

Clearly not all children and adolescents exposed to risks engage in problem behavior. Individual outcomes vary significantly even for youth exposed to the same number and degrees of risks. It appears that those who avoid becoming engaged are buffered from the effects of the risks in their lives by what researchers have identified as protective factors (Hawkins, Catalano, & Miller, 1992; Rutter, 1990; Werner & Smith, 1990). These factors are conditions which moderate or mediate exposure to risks, protecting individuals by reducing the negative effects of risks and/or by altering the individual's reaction to them. Synthesizing the research literature, Catalano and Hawkins (1996) found three categories of protective factors, including (a) individual characteristics consisting of gender, resilient temperament, positive social orientation, and intelligence, (b) bonding with positive, pro-social others, and (c) healthy, pro-social beliefs and clear standards for behavior.

Incorporating the research evidence on risk and protective factors, as well as the strongest empirically supported propositions from other theories of behavior (namely social control, social learning, and differential association), Catalano and Hawkins (1996) have proposed the Social Development Model (Figure 1), a theory which seeks to explain the causal processes of both pro-social and antisocial behavior. The model hypothesizes that:

1. Children and youth learn pro-social and antisocial behavior through an iterative socialization process involving (a) the opportunities available to them to be involved with others; (b) the extent or degree of their actual involvement; (c) the skills they possess or learn to successfully engage; and (d) the rewards or reinforcement they receive for their involvement. This socialization process generally involves the primary socializing units of family, school, religious and other community organizations, and peers;

2. A consistent socialization process of opportunities, involvement, skills, and recognition, leads to attachments (positive emotional or affective ties to others) and commitments (a sense of investment in a social unit) between children and youth and the social unit(s) involved;

3. The attachments and commitments, or social bonds, influence children and youth to adopt beliefs and behavioral standards consistent with those people and institutions to which they are bonded. The more clearly the beliefs and standards are articulated and espoused, the more likely the adoption; and

4. Adopted beliefs, behavioral standards, and social bonds create informal controls by inhibiting behavior outside of the norms and values of the social group which may threaten the child's or adolescent's membership in the group. That is, when a social unit provides clear standards for behavior, whether pro-social or antisocial, children and youth who are bonded to that unit are less likely to risk rejection from the group by continually violating those behavioral standards.

Risk-Protective Focused Intervention and the Social Development Model As Guides for Experiential Education and Adventure Therapy.

By looking at experiential education and adventure therapy in terms of risk reduction and protection enhancement, we base our therapeutic outcomes on empirically grounded evidence for preventing and intervening in problem behaviors. To do so, we need to carefully design programs to address specific risks associated with our targeted behavioral problem(s). For example, instead of trying to build a youth's self-esteem to overcome delinquent behavior, our programs should be assessing individual risk levels and directing our program efforts at those that are most salient and malleable for the given individual, say family management problems, academic failure, friends who engage in the problem behavior, etc.

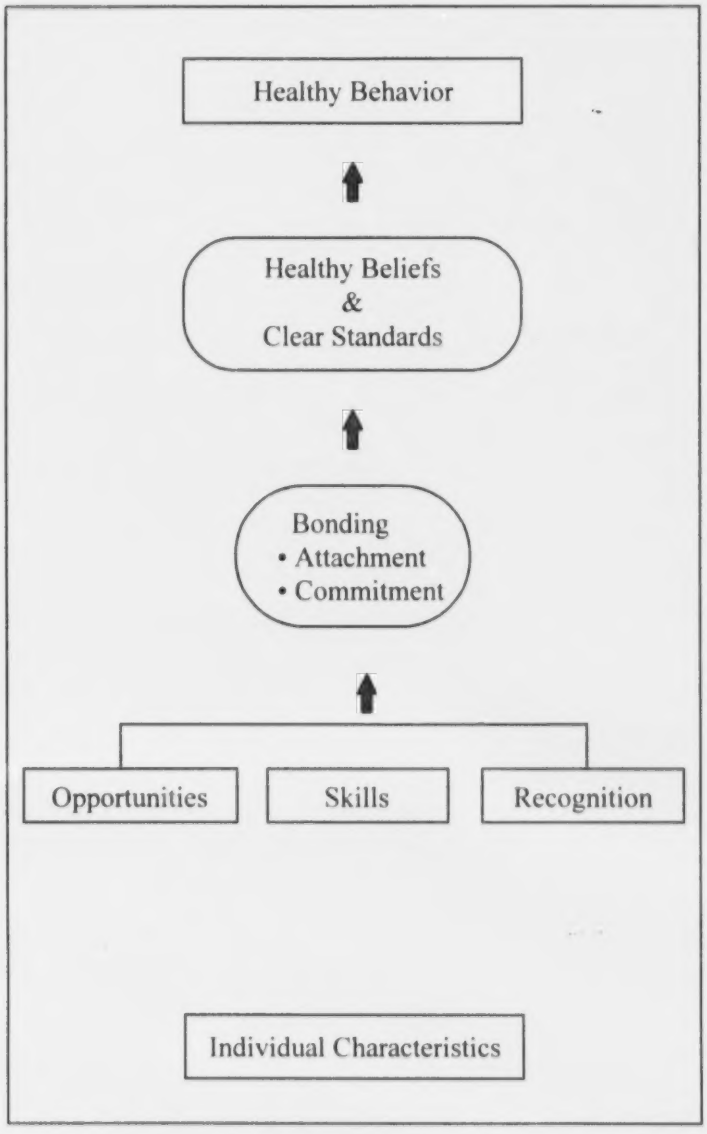

Figure 1. The Social Development Model (Catalano & Hawkins, 1996).

Additionally, the Social Development Model directs attention to the types of opportunities provided to clients and to the social networks in which we provide them. The basic premise of opportunities, skills, and recognition should guide the development and implementation of experiential education and adventure therapy programming (although it is understood that at times we don't have the luxury of selecting specific opportunities to provide to a given client). If, for example, we are concerned about an adolescent's commitment to school, a risk factor for delinquency and substance abuse, we should be providing programs that afford opportunities for the youth to bond to the school system — as opposed to being expelled from it — and to others who are committed to their education. We should also be concerned about developing their skills to effectively engage in those environments (academic, social, athletic, musical, etc.) and about the reinforcements we provide to them for actively taking part in school activity and for engaging with others who are providing appropriate behavioral norms and standards. All three components of the process (opportunities, skills, and recognition) should be given careful consideration in the development and implementation of the experiential education and adventure therapy programs we provide.

Clearly, experiential education and adventure therapy programming hold great promise for the prevention of and intervention in adolescent problem behaviors. However, in order to be most effective, the programming should address the risk and protective factors associated with those behaviors. Furthermore, programming should be based upon a strong theoretical model which guides development and research. The social development theory is a promising guide for programming and, we believe, a natural fit to experiential education and adventure therapy programming.

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Are Those Families Swinging From the Branches? Helping Families Find Solutions Through Adventure Therapy

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ABSTRACT

Practitioners working with multiproblem families often find themselves limited by the family's process. Engaging families in play can create new possibilities for the therapist and family. This workshop will introduce activities for assessment, enrichment, and therapy with families.

As families evolve in their developmental cycle, they often experience instability, especially around periods of transition. The lack of stability may foster fear and confusion, leading families to revert to past, familiar ways of functioning. Families that are unable to adjust to changing demands and shifting roles, inherent in the process of maturation, may find themselves embroiled in conflict.

This workshop is designed to give practitioners working with such families tools to help their clients to grow. Adventure activities can be a powerful method for engaging difficult families. Participants will learn to differentiate between interventions focused on assessment, enrichment, and therapy by participating in adventure activities from each category. The workshop will address different framing and debriefing techniques, as well as

different settings, for example, family and group. The theory and historical development of adventure family therapy will also be reviewed. Participants will leave the session with a working knowledge of adventure family therapy and new ideas for assisting families in achieving a healthier level of functioning.

Adventure Family Therapy

The use of adventure programming with families has increased tremendously during the past ten years. Like traditional adventure activities, adventure interventions with families have been well received for their capacity to fully engage participants in dynamic interactions that create therapeutic movement. These activities have been especially powerful as assessment tools as they invite families to stage enactments where their behavior patterns and family structure become quickly evident. There have been a number of articles developing a theoretical foundation and practical applications for adventure family therapy. Gass (1991) outlined how adventure strategies integrate with strategic and structural approaches to family therapy. Gillis and Bonney (1989) discussed the use of adventure activities within a psychodrama format in working with a couple. Gerstein and Rudolph (1989), as well as Gillis and Bonney (1986), documented the use of strategic family approaches within an adventure curriculum. Bandoroff (1992) provided a detailed account of the theoretical basis for adventure family therapy, drawing from structural family therapy, brief therapy, and multiple-family therapy.

In 1991, some of the pioneers of adventure family therapy attempted to document the scope and practice of the use of adventure activities with families (Gillis, Gass, Bandoroff, Rudolph, Clapp, & Nadler, 1991). They surveyed 44 adventure programs throughout the U.S. that reported working with families. The results of this survey provided a descriptive view of the emerg-

ing field of adventure family therapy. Perhaps most important, the results identified four categories of intervention: 1) recreation, 2) enrichment, 3) adjunctive therapy, and 4) primary therapy. A brief description of each category is presented below.

Recreation: This format would be typified by engaging "a one-shot" family adventure program that would use a "family day" or "family hour" to complete its task in a single session. The goal for such an experience would be to have fun, allowing the family to participate together in activities and leave the event with a "good" feeling. While it might be assumed that the recreational experience would represent the least therapeutic of the formats discussed here, this may not always be the case. Regardless of the outcome, the true goal of this approach, however, is not therapeutic in nature but recreational. Generally steps are not taken to frame activities with metaphors related to a particular family issue. Whatever therapeutic benefits might occur would be related simply to the family's participation in the adventure activities (Gillis, Gass, Bandoroff, Clapp, & Nadler, 1991).

Enrichment: This format would be characterized by structured sections that intentionally address common family issues. The goal would be to provide topic-focused, skill-building sessions (e.g., communication, trust, negotiation) employing adventure activities. The activities would be specifically related to the skill being taught rather than tailored to a particular family's issue. The families in an enrichment experience choose the intervention, to improve their family functioning. The program may run over several weeks allowing for integration of the material learned in previous sessions. A good example of the enrichment format is the first part of The Family Challenge (Clapp & Rudolph, 1990). This program employed didactic and experiential

methods to teach communication and trust to adoptive families (Gillis et al., 1991).

Adjunctive therapy: This format would include family adventure experiences used in conjunction with a primary treatment approach. Primary treatment might be an individual inpatient, an extended wilderness program, or family therapy in an office setting. The goal of this approach is to address family systems issues. Often, families are involved in such an intervention because they have a family member in treatment. A benefit of this format is its ability to shift the focus from the identified patient to the family in an engaging and impactful manner. The interventions in an adjunctive therapy format are planned to parallel treatment goals of a larger program or primary treatment approach. An example of this format is The Family Wheel Program (Bandoroff & Scherer, 1992). After their problem adolescents completed a 21-day wilderness program, parents joined their teens in the wilderness for a four-day intensive family experience. Gillis and Simpson (1991) also utilized adventure activities in their family weekends at a residential center for chemically dependent youth (Gillis et al., 1991).

Primary therapy: This format would be best identified by the use of an adventure activity or sequence of activities as the primary change agent. Another important characteristic would be that the activities are prescriptively tailored to address a specific family's problem. It is possible to incorporate this type of intervention in a traditional office setting, or it might be staged outside and/or on a low element challenge course. In a multiple-family therapy setting, the intensity and specificity of this intervention would likely require a one-to-one, therapist-to-family ratio, and the families would need to share a very similar problem. The following criteria are suggested for defining a primary adventure family therapy program (Gillis et al., 1991).

1. The goal of the therapist is to make a lasting systems change in the family using adventure activities as a primary therapeutic modality.

2. The level of assessment completed prior to the adventure family therapy experience attempts to narrow the focus to specific family issues.

3. The framing used in presenting a naturally isomorphic adventure activity is therapeutically intense (Gass, 1991b).

4. The sequencing of isomorphic activities by the therapist is focused in an effort to achieve lasting systems change in the family.

5. The debriefing is used by the adventure family therapist to punctuate the metaphor or to reframe inappropriate interpretations of the experience (Gass, 1991b).

An example of a therapist attempting to achieve the level of intensity and specificity described here while maintaining the adventure intervention as the primary therapeutic modality can be found in Gass (1991a). Due to the brief history of adventure family therapy and the sophisticated nature of this intervention, the primary therapy format may be more a goal than a reality at this point (Gillis et al., 1991).

These formats provide a framework for conceptualizing adventure family therapy interventions. However, like most models, when applied in the field, theoretical distinctions tend to become blurred. This is only a road map to assist practitioners in understanding what it is that they are doing and in establishing clear and realistic goals for their interventions. Ringer and Gillis (1995) highlighted the utility of such distinctions in their article about managing psychological depth when processing adventure experiences. Being clear about the purpose of the intervention is necessary for practitioners to operate ethically and to provide an experience that is congruent with the services for which the client has "contracted." Managing psychological depth is especially important with families, who are often marked by volatility, and where the

presence of significant others may compromise an individual family member's confidentiality. Practitioners with a clear sense of the purpose of the experience are better able to avoid being drawn into issues that they have neither the time nor expertise to adequately address.

Being a relatively new field, research on the use of adventure programming with families remains preliminary. After a review of the studies and descriptive articles in the literature, Gillis and Gass (1993) concluded that the outcomes of adventure family therapy programs demonstrate promise for treating alcoholic families and families of problem adolescents. They suggested that more studies, using traditional systemic assessment measures, are needed to demonstrate the efficacy of adventure therapy with families.

Summary

The field of mental health has increasingly come to recognize the importance of the family system in creating lasting change. During the past decade, the family has become the target of many therapeutic interventions. In the therapeutic adventure field, this zeitgeist has led to the establishment of adventure family therapy. The adaptation of adventure activities for use with families has provided a powerful tool for the assessment and treatment of families. Interventions within the domain of adventure family therapy seem to fall into four categories: recreation, enrichment, adjunctive therapy, and primary therapy. Distinguishing between these formats is useful in planning purposeful interventions, and necessary to provide ethical treatment to families. The primary therapy format requires that adventure activities be the primary therapeutic modality and be employed toward the goal of achieving lasting change. This presents practitioners with a challenge to develop strategies and techniques to realize the potential of this promising intervention.

Early outcomes appear promising and more research is strongly encouraged. Further study and training in adventure family therapy should yield advances in the theory and application of this exciting modality for the treatment of families.

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Something Old, Something New, Something Borrowed, and Something Blue.
New Ideas for Challenge and Adventure Programs

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ABSTRACT

In the 25 years that I have been involved with camping programs and challenge and adventure activities, I have collected a substantial amount of information and programming ideas. Probably my favorite collection is the three or four bookcases filled with challenge and adventure activities. I have many of the same references that most folks have, such as the well-worn copies of *Silver Bullets* and *Cowtails and Cobras* by Karl Rohnke. But I also have a collection of some more recent pub-lications that are equally useful, many of which are mentioned in the following paragraphs. I have chosen the title for this paper from the variety of activities I've invented and collected over the years. Few things are more useful to a challenge and adventure programmer or facilitator than a well-constructed challenge activity. In addition to providing some useful references, I hope this paper provides some useful ideas for new activities.

1. Finding the information and resources you need.

Libraries are incredible places, and now that even the most remote libraries are linked together, it is easy to locate some of the more obscure texts from nearly anywhere in the country. Try searching on the following topics: adventure education, outdoor education, trust, team building, facilitation. If you can't seem to find the information you need at a library, try the Educational Resource Information Center (ERIC) at the following address:

ERIC / CRESS, P.O. Box 1348, Charleston, WV 25325 USA
Phone 1-800-624-9120 Internet address: lanhamb@ael.org.

Other sources for adventure programs related publications include:

Kendall/Hunt Publishers, 4050 Westmark Drive,
Dubuque, IA 52004 USA
Phone 1-800-228-0810

Adventure Education, 12 Saint Andrews Churchyard,
Penrith, Cumbria, England CA11 7YE

ACA Bookstore, 5000 State Road 67 North, Martinsville, IN 46151 USA

Project Adventure, P.O. Box 100, Hamilton, MA 01936 USA

Books, Journals, and Other Publications

The following list contains some of the most useful, and occasionally unusual, resources I have found to date.

Games

After you've read *New Games* (1976) and *More New Games* (1981), edited by Andrew Flugelman, and *Playfair* (1980) by Matt Weinstein and Joel Goodman, try Jack Pearse's book *More Campfire Programs* (1988) and Mike Yaconelli & Wayne Rice's book, *Play It* (1986).

Environmental Issues

I've enjoyed *The Man Who Planted Trees* (1985) by Jean Giono, *The Great Garbage Concert – Environmental Songs and Activity Book* (1991) from Glenn McClure (Phone 716-243-0324), and the NOLS publication *Soft Paths* (1988) by Bruce Hampton and David Cole.

Special Populations

For older populations, try Jerry Elliott's book *Recreation Programming and Activities for Older Adults* (1991). For physically, mentally, and emotionally challenged audiences, try *Adapted Adventure Activities*

(1995) by Wendy Ellmo and Jill Graser, and *Together Successfully* (1991) by John Rynders and Stuart Schleren.

Educational Pursuits

Two thorough books are *Outdoor Adventure Pursuits* (1989) by Alan Ewert and *The Theory and Practice of Challenge Education* (1992) by Tom Smith, Christopher Roland, Mark Havens, and Judity Hoyt.

Corporate Programs

I have just finished reading *Do It . . . and Understand – The Bottom Line on Corporate Experiential Learning* by Christopher Roland, Richard Wagner, and Robert Weigand. Quite frankly, Roland and Wagner should be knighted for their contributions to this field. This publication is excellent and should be on the required reading list for everyone.

Facilitation

Processing the Adventure Experience (1992) by Reldan Nadler and John Luckner is one of the most commonly used texts on the subject, and now there is a brand-new edition of this classic text. Another excellent text is *The Skilled Facilitator: Practical Wisdom for Developing Effective Groups* by Roger M. Schwarz (1994).

Significant Publications

Be sure to include the following publications when you are forming your own philosophy on adventure and challenge programs: *Winning is Everything and Other American Myths* (1976) by Thomas Tutko and William Bruns, and *No Contest* (1986) by Alfie Kohn.

Challenge and Adventure Activities

By now, most folks have seen the classics, such as Karl Rohnke's *Silver Bullets* and *The Bottomless Bag*, but try *The Pictorial Guide to Group Work Activities* (1991) by Geoff Sanders (a British publication available from Adventure Education), *Ready, Set, Go!* (1996) by Brenda Malone, et al. of the Adventure Education Center in Worthington, Ohio, and *Teamwork & Teamplay* (1997) by Jim Cain and Barry Jolliff. Also check out *Adventure in the Classroom* (1997) by Mary Henton and *Adventures in Peacemaking* (1995) by William Kreidler and Lisa Furlong.

Journal Articles

Two significant journal articles include "How Effective is Outdoor Training?" by Richard Wagner and Christopher Roland in the July 1992 issue of *Training and Development* and "Getting the Most Out of Outdoor Training" by Paul Buller, John Cragun, and Glenn McEvoy in the March 1991 issue of *Training and Development Journal*.

Workshops, Training Opportunities, and Other Resources

Nothing beats hands-on training, and here are some places to find it.

Workshops

One of the most enjoyable methods for learning a variety of useful skills is using the many recreation labs sponsored throughout the country. Initially started as an outreach program from universities and colleges to the rural community, these workshops have provided more than 50 years of education in leading recreation. Programs include a variety of

outdoor recreation activities, games, program planning, song leading, adapted programs for special populations, and often some excellent staffs, featured speakers, and even university credit or C.E.U.s.

Ohio – Buckeye Leadership Workshop Annual Mid-March Workshop Dates for the 1998 workshop are March 27 – April 1, 1998 in Ashley, OH. Contact: Dorotha Mengert, 204 Ambrose, P.O. Box 217, Arcadia, OH 44804 USA

Indiana – Hoosier Recreation Workshop Annual Mid-April Workshop Contact: Patty Payton, 3940 S. Eller Lane, Bloomington, IN 47403 USA

Western Pennsylvania – Laurel Highlands Leisure Life Lab Annual April Workshop; Contact: Jack Harting, 1203 Malinda Road, Oreland, PA 19075 USA

Michigan – Great Lakes Recreation Leader's Lab Annual Mid-May Workshop
Contact: Daleine Eilers, Route 1, Box 32, Mears, MI 49436 USA

South Dakota – Black Hills Recreation Lab Annual Mid-September Workshop
Contact: Karen Ward, Box 134, Springdale, MT 59082 USA

Adventure Training Programs

The following organizations offer a variety of training events throughout the year, some of which include certification in challenge and adventure-related programming.

The Adventure Education Center, 123 W. New England Avenue, Worthington, OH 43085 USA

Project Adventure, P.O. Box 100, Hamilton, MA 01936 USA

Bradford Woods, 5040 State Road 67 North, Martinsville, IN 46151 USA

2. Activities for Challenge and Adventure Programs

Something Old: The Spider's Web

The Spider's Web ranks as one of the classic challenge and adventure activities of all time. For something new, why not try a version of the Spider's Web that is more horizontal than vertical, or even the inclined web shown below. In this version, participants try to reach the top of the web by moving from hole to hole without touching the web. A maximum of two (or three depending on your group size) persons per opening provide room to move and space for spotting others. You can allow a participant to "tunnel" underneath one web strand per journey across the web. Most folks save this for the last and highest web strand.

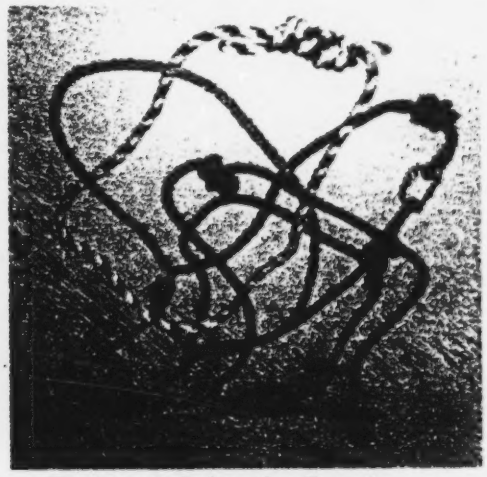
An Inclined Version of the Web

Something New – 2B or KNOT 2B

You'll also find this activity in the AEE publication, *The Book of Metaphors, Volume II.* You will need five pieces of rope that are each 10 feet long. With a single rope, tie the ends together to form a rope hoop. Do

this with three more ropes so that you will have a total of four ropes, tied into hoops that are not connected to each other. Now use the final piece of rope to form a rope hoop that passes through the other four ropes. Place the connected ropes on the ground and position them so that it is not immediately obvious which rope is holding the others together. This activity is used to acquaint the group with problem-solving activities and to see what is required to reach a group consensus. The goal is now to collectively decide (without moving the ropes) which rope is holding the others together. For variation try using different color ropes, or substantially longer ropes (such as a 165-foot-long climbing rope).

Laying Out the Rope
for 2 B or KNOT 2B



Trying to Solve the Puzzle
of 2B or KNOT 2B

Something Borrowed: Raccoon Circles by Tom Smith

Recently, at the Bradford Woods Institute, Tom Smith brought several 12-foot-long sections of one-inch tubular climbing webbing to a session entitled "Raccoon Circles." We played for more than two hours with only this simple piece of webbing. One of my favorite activities was a modified Electric Fence using the webbing after it had been tied into a

loop using a water knot. For a group of twelve, begin with two folks holding the webbing. This leaves five team members on each side. The first persons to trade sides over the webbing do so with the webbing one foot off the ground. The next two persons trade sides with the webbing two feet off the ground, and so on. This technique provides plenty of assistance on each side at all times, and allows even the most challenged persons to participate.

Something Blue: The Lycra Tube

My coauthor on the book *Teamwork & Teamplay* is both an excellent teacher and one of the most innovative leaders I have ever met. Barry Jolliff once confided in me that the secret to being a good dance instructor was to simply "always wear clean white tennis shoes," because folks always watch your feet when you teach dancing. In the mid-1980s Barry showed up at a gathering with five yards of lycra that he had sewn into a tube. For the next few hours, folks learned about all sorts of engineering from that piece of lycra. Of course, there were centrifugal force, momentum, Newton's Laws, gravity (which always wins sooner or later, by the way), static electricity, action-reaction, and more. The best thing about lycra is that you can cut an edge without unraveling it. Nearly any lapped seam can be used to join the ends together, and if you do not happen to have any idea what to do with one, don't worry, folks tend to make up their own activities very quickly.

One of the activities I use the Lycra Tube for is called "Around the World" where one person inside the tube pushes outward away from the group and rolls around the inside of the tube until returning to their starting location, then the next person rolls, and so on.

"Around the World" in a Lycra Tube

Summary

There are hundreds of sources for information about challenge and adventure activities. Some come in the form of books and journals, some are published in graduate papers and doctoral theses, some are in the microfiche of ERIC, and some of the really good stuff is in the hearts and minds of practitioners, like you! I hope you find these resources and activities new and exciting.

Wings, Strings, and Flying Things

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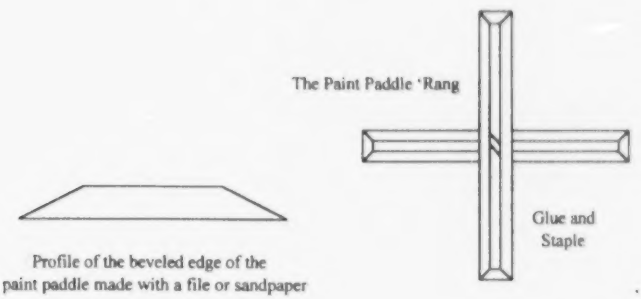
Flying things are cool, and here are a few resources that you may find helpful.

Boomerangs

Here is a simple boomerang design that uses the wooden paint paddles available at most paint stores. It flies a 20-foot diameter circle and has a gentle floating return. Bevel the top four edges of each paint paddle, then connect both paddles together with the beveled edges up using hot glue and two one-half-inch hardware staples. Fold the points of the staples over with a hammer, let the glue dry, and you have a boom almost ready to throw. All that is missing are some simple instructions on wind, throwing technique, and most important of all, how to tune your boomerang. Chet Snouffer has an excellent handout on these final boomerang topics, or see the book by Mason listed below.



BEST COPY AVAILABLE

For more information on 'rangs, read or contact the following resources:

Boomerangs: How To Make and Throw Them
Bernard S. Mason, 1974, Dover Publications, ISBN 0–486–23028–7

Leading Edge Boomerangs
Chet Snouffer, 51 Troy Road, Delaware, OH 43015 USA
Phone/Fax (614) 363-8332

U.S. Boomerang Association
P.O. Box 182, Delaware, OH 43015 USA
Fax (614) 363-4414

Your membership dues also get you a copy of the USBA quarterly newsletter, *Many Happy Returns*. The USBA also maintains a web page on the Internet.

Two-Liter Bottle Rockets

The folks at Ohio State University Extension have a unique device for launching two-liter plastic soda bottles. The Extension Publications office at OSU also provides an extensive manual for teachers and students in the art and assembly of two-liter bottle rockets, and a PC-based computer program for analyzing your rocket designs.

Listed below are several other rocket resources, and there are many pages of information available on the Internet. Try looking under: rockets, water rocket, and launch.

Rockets Away! Manual
Extension Publications Office – The Ohio State University
Phone (614) 292-1607

Additional Rocket Resources:

National Association of Rocketry (NAR)
P.O. Box 177, 1311 Edgewood Drive, Altoona, WI 54720 USA

Estes Industries
P.O. Box 227, 1295 H Street, Penrose, CO 81240-0227 USA

Quest Aerospace Education, Inc.
P.O. Box 42390, Phoenix, AZ 85080-2390 USA

Suggested reading:

Handbook of Model Rocketry – Sixth Edition
George Harry Stine, 1994, John Wiley & Sons, NY

In addition to using two-liter bottles for rockets, there are a variety of scientific, environmental, and biological experiments that can be performed using two-liter bottles. The Wisconsin Fast Plants project at the University of Wisconsin–Madison provides several activities which utilize two-liter bottles. General inquiries can be directed to:

Coe Williams, Program Manager, Wisconsin Fast Plants
University of Wisconsin–Madison, Dept. of Plant Pathology
1630 Linden Drive, Madison, WI 53706 USA

A Day At The Improv... The Assessment and Treatment of Musculoskeletal Injuries in the Backcountry

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ABSTRACT

Accidents do happen . . . ankles are sprained, shoulders are dislocated, arms are broken. Most individuals or groups do not carry mega-first aid kits with high-tech splints. It is important for outdoor leaders as well as those involved in personal outdoor adventure pursuits to be knowledgeable in the assessment, treatment, and prevention of musculoskeletal injuries in the backcountry. In the wilderness medicine setting, extended time periods of patient care, rugged terrain, severe environmental conditions, and limited resources create emergency care situations that are considerably different from the urban emergency response that is standard in most areas of the United States and other developed countries. In emergencies, the trip members are the first responders and are often the rescuers.

In the course of outdoor recreation pursuits, individuals are constantly faced with emotional and physical risks. The challenges of outdoor adventure are what drive many to participate in these activities. Experienced outdoor leaders and adventurers manage the risk, and most of the time come away without problems. At some point, however, most backcountry enthusiasts are faced with a situation that warrants medical care. Some situations are minor and others are serious, sometimes life-threatening emergencies that dictate the need for skilled emergency care (in the field) and timely evacuation to a medical facility.

Injuries to the musculoskeletal system are common in the backcountry. The focus of this article is on the assessment, treatment, and prevention of common injuries to the musculoskeletal system, such as sprains, strains, fractures, and dislocations. The construction of splints using available

resources will be discussed. Injuries to the axial skeleton (head, spine, ribs, sternum) will not be covered.

Given the nature of wilderness emergencies, first responders must be able to more thoroughly assess the nature of musculoskeletal injuries than in the urban context. Emergency responders need to be able to differentiate between sprains, strains, fractures, and dislocations. In urban prehospital care, upon assessment of musculoskeletal injury, a splint is applied to stabilize the injury and prevent further damage. Patients are then transported to a hospital. In wilderness medicine, the injury must be diagnosed more specifically so that decisions can be made as to the most appropriate field care as well as when and how to evacuate.

In order to assess musculoskeletal injuries accurately, it is necessary to understand some basic anatomy and physiology. According to Frank Hubbell, DO (1996), "The Musculoskeletal System is made up of muscles, tendons, ligaments, cartilage, and bones. Together these provide us with locomotion, protection, cosmoses, mineral storage, and hematopoiesis."

Muscles provide the body with locomotion or the ability to move. Skeletal muscles are connected to the bones by tendons. The tendons in the "connection areas" are padded by the bursae, much like climbing anchor slings are padded across rock edges. Ligaments connect the bones at joints. Cartilage provides padding on the ends of the bones. Bones store minerals, produce red blood cells, and provide the body overall structural support. The upper and lower extremities, clavicles, scapulae, and pelvis make up the appendicular skeleton.

When assessing a musculoskeletal injury, a care provider must look at the mechanism of injury (MOI) to determine the likelihood and type of injury. MOIs in the backcountry include falls, skiing into trees, avalanches, rock

falls, whitewater swims, snowmobile accidents, ATV accidents, horseback riding accidents, wild animal attacks, and gunshots. Overuse/overexercise, heavy backpacks, improper equipment, and improper technique can also cause injuries.

There are several types of common acute (sudden) injuries to the musculoskeletal system. Strains and sprains are called stable musculoskeletal injuries. Overstretching or tearing muscles or tendons results in strains.

Common strains include muscular strains of the legs and back from carrying packs that are too heavy, and tendon strains of the Achilles tendon from hiking with improper footwear and/or carrying a heavy pack. Excessive workload and improper warm-up can cause strains. Strains may be near joints or in muscle masses. The signs and symptoms of strains are pain, tenderness, and swelling. The patient will be able to use the injured area.

Muscles and tendons are fairly elastic tissues that tend to heal well with proper treatment. Treatment of strains is to RICE the injury. Rest, Ice, Compression, and Elevation of the injury site will help reduce swelling which is important to limit the extent of the injury and speed up the rate of healing.

Patients with strains can continue trips but should limit their activities. Strains are sore, but a patient can usually tell the difference between soreness and aggravating pain (brought on by use) and should not push hard enough to aggravate the injury. Ice should be applied immediately for 20–30 minutes and then applied 2–3 times per day for the first 48 hours. After that, heat should be applied several times per day to stimulate circulation, which speeds healing. Compression wraps (elastic bandages) should be used for 48 hours. Elevation of a strain should be used as much is as practical during the first 48 hours. Arms can be put in a sling and swathe. The over-the-counter medication, ibuprofen, can be used to limit swelling and pain.

The care provider should be certain that good circulation is maintained. Circulation is monitored by checking the pulse distal to the injury at the wrist (radial artery) or top of the foot (dorsalis pedis artery) or inside of the ankle (posterior tibial artery). Another method of monitoring circulation is by checking capillary refill. This is done by pressing the fingernail bed or toenail bed until the tissue underlying the nail turns white. Upon the release of pressure, the time that it should take for the tissue to return to a pink color should be about two seconds. Strains can be prevented by warming up before exercise and properly monitoring the workload undertaken during the activity.

Another type of stable injury is a sprain. Sprains are initially acute injuries that often turn into chronic (long-term) injuries. Sprains are injuries to the joints (areas where bones meet) which specifically involve stretches or tears of the ligaments. Sprains are classified by the degree of damage to the ligaments. Ligaments are relatively inelastic tissues that do not heal easily. Mild sprains involve stretched ligaments, moderate sprains involve some tearing of ligaments, and severe sprains involve complete tearing of ligaments. The most commonly sprained joint is the ankle. An ankle sprain often occurs from walking downhill with a pack on rough terrain. Ankles are sprained on the forward foot when the ankle rolls to the outside under weight or force. Ankle sprains can be prevented by using sturdy footwear and paying attention to trail conditions.

The treatment of a sprain is rest, ice, compession, and elevation (RICE). It is critical to keep swelling to a minimum. Sprains will typically need more support, gained by elastic wraps or tape, than will strains. Ibuprofen should be used to reduce swelling and pain. Sprains do not indicate evacuation, as long as the patient is able to manage the workload of the trip. If the workload aggravates the injury, the patient should be evacuated. Upon

return from the backcountry, patients with sprains should be examined by a physician to determine the best method of long-term treatment.

Fractures are cracks or breaks in bones and can occur in conjunction with sprains and dislocations. Fractures are unstable musculoskeletal injuries. Common fractures involve the forearm, wrist, fingers, toes, ankles, and lower leg. Joints can be fractured. Fractures are often the result of high-speed collisions (such as skiing into a tree) or falls which usually result in a direct force to the injured area. Boot-top fractures are common in skiing, mountaineering, and ice-climbing accidents due to the stiff boots that are used.

Signs and symptoms include pain, muscle spasms, tenderness, swelling, discoloration, deformity, crepitus (grating noise and sensation of bones rubbing together), and a snap, crack, or pop upon impact. Patients with fractures will not be able to use the affected part. Any external bleeding near the site of a fracture should be considered to be the result of an open fracture, where bones ends have protruded through the skin. Open fractures should be considered even if bones are not visible, whenever bleeding is present at the fracture site.

Open fractures should be cleaned using irrigation with treated water. External bleeding needs to be controlled. Open fractures are at a significant risk of infection, even when cleaned in the field. The standard treatment for fractures begins by stabilizing the injury site on both sides of the injury to prevent any additional movement. The rescuer should then check the circulation, sensation, and motor function (CSMs) distal to the injury. Compromised CSMs indicate damaged circulatory or nervous system function.

The care provider needs to apply traction in line to bring fractured limbs into their normal position. This is done using gentle traction (pull) to reposition the limb while continually checking in with the patient. Ask the

patient, "Is this better or worse?" Continue moving toward what feels better and go back if the pain gets worse. The process of applying traction in line takes time. Traction in line is used to reduce swelling and pain, improve CSMs, and make the limb easier to splint.

Wilderness medicine principles call for all fractures to be treated with traction in line, which differs from urban prehospital care. Although rescuers are sometimes reluctant to reduce fractures, the situation is almost always improved by bringing limbs into normal position.

Whenever the fractured limb seems to be at the optimum position, it must be immobilized using a splint. A splint is an immobilizing device and splinting is the skill of devising the splint. CSMs must be checked after the splint is applied, and must be monitored frequently. Swelling may cause splints to become too constricting and splints sometimes loosen on their own.

Femur fractures require special treatment involving the application of significant manual traction which is then transferred over to a traction splint. Femur fractures are potentially life-threatening injuries due to the potential for significant blood loss. There are usually significant muscle spasms which pull broken bone ends past each other, in effect, shortening the leg. Traction splints are used to pull bone ends apart, control bleeding, decrease pain, improve CSMs, and stabilize the injury. Patients with femur fractures are also likely candidates for spinal injury.

Rest, ice, compression, and elevation should be used with fractures. Swelling and pain can be reduced by using ibuprofen. On extended expeditions, it may be appropriate to use stronger pain medications. Antibiotics should be started on extended expeditions for a patient with an open fracture. Strong pain medications and antibiotics are prescription drugs that should be used under the supervision (or pre-trip consultation) of a physician who is

knowledgeable in wilderness medicine. All patients with fractures must be evacuated to a hospital.

Dislocations are unstable injuries to the joints that occur when bones are displaced from their position of function in the joint. Dislocations can occur in conjunction with sprains and/or fractures. The most common dislocations are to the fingers, patella (kneecap), and the shoulder. Patellas are often dislocated by dropping the knee onto hard snow during telemark ski turns or falling onto a knee while hiking, and shoulders are often dislocated by kayakers using high braces incorrectly. Dislocations can result from direct force or indirect force to the injury site. An example of indirect force injury is falling onto the feet, while bouldering, and dislocating the hip. Dislocations often result in a chronic problem due to joint damage. Kayakers who dislocate a shoulder are much more likely to have subsequent dislocations. The signs and symptoms of dislocations are pain and tenderness, deformity of the joint, swelling, an inability to use the joint, and compromised CSMs. The treatment of dislocations begins with applying hands-on stabilization and checking CSMs. Traction in line is used to reduce the dislocation. A reduction brings the joint into proper position. Dislocation reduction techniques are learned in hands-on training sessions.

Reductions may take a long time because they work on the principle of tiring the muscles around the joint. Shoulder dislocations, for example, will usually result in significant muscle spasms. Reduction techniques tire the muscles which cause them to relax and allow the joint to be repositioned. First-time dislocations will typically be much harder to reduce than subsequent dislocations due to the intense pain and spasms. Often, patients who chronically dislocate shoulders will instruct the care provider in how to best accomplish the reduction.

Reducing dislocations is a wilderness medicine principle that is not used in urban prehospital care. In the urban setting, reductions are done in the hospital emergency departments. Reducing dislocations decreases swelling and will likely improve circulation and nervous system function. Successful reductions will significantly reduce pain for the patient.

Dislocation reductions in the field do carry some risk of nerve and blood vessel damage; however, not reducing dislocations in a wilderness setting greatly increases the chance of serious damage to joint, nerves, and vessels. Upon reducing a dislocation, the care provider will need to check the CSMs and splint the extremity. RICE and ibuprofen should be used to decrease pain and swelling.

Even with successful reduction, all first-time dislocation patients will need to be evacuated to hospital care. Patients with finger or toe injuries who have good CSMs can continue trips; however, they need to be examined by a physician upon return from the backcountry. Patients with chronic dislocation problems may choose to stay on trips provided they have good CSMs and are comfortable with the decision, but they should seek the care of a physician upon return.

In review, stable musculoskeletal injuries (strains and sprains) are treated with Rest, Ice, Compression, and Elevation but generally do not require splinting. Unstable musculoskeletal injuries (fractures and dislocations) are treated with hands-on stabilization, traction in line, and splinting, in addition to RICE. Circulation, sensation, and motor function must be monitored frequently.

By immobilizing bones or joints, splints support injured areas and reduce pain, bleeding, and the risk of additional injuries. Splints immobilize

and support injured areas. Splinting is the art of making and applying the splint.

Ambulances carry splinting devices of various types. Air splints, vacuum splints, board splints, SAM Splints™, and traction splints are often used. There is a limit to the amount of gear that can or should be carried on wilderness trips; therefore, most backcountry travelers do not carry premade splints.

A principle of wilderness medicine is to improvise first aid equipment from gear that is commonly used in the backcountry. A typical backcountry first aid kit might contain a SAM Splint™, roller gauze, tape, an elastic bandage, and a couple of triangular bandages. These items are typical splinting supplies; however, most splints also utilize other materials that are available. Anything goes when making splints. The key to improvisation is creativity, so any available resources can be used.

A great exercise is to think about what items taken on a hiking, climbing, paddling, skiing, or backpacking trip could be used for a splint. It is important to practice improvising splints using this gear before an emergency occurs. Resources available in the natural world, such as sticks, can also be utilized. Some common outdoor equipment items that work well for splints are clothing, tent poles, ensolite (ground) pads, air mattresses, Crazy Creek Chairs™, paddles, life jackets, harnesses, cordage, ropes, webbing, skis, ski or trekking poles, ice axes, snowshoes, backpacks, and day packs.

Proper splinting follows a number of principles. To begin with, when in doubt, always splint. A properly applied splint can do no harm. One needs to make a FUSS over splints (Splints need to be Fat, Ugly, Stable, and Secure). They need to be well padded with all voids being filled with padding.

Joints and bones on either side of a fracture and/or dislocation need to be immobilized.

Long-bone fractures need to be immobilized in the normal position. Joint fractures should be splinted at mid-range of normal function. Femur fractures must be immobilized using a traction splint. Spinal injuries and pelvic injuries need to be immobilized using proper spinal immobilization equipment such as a cervical collar and backboard, sled, or litter. Constant monitoring of splints as well as circulation, sensation, and motor function of affected limbs is important.

Given the experiential nature of teaming to improvise splints, the best teaming process involves taking a wilderness medical course and staying current in the skills and knowledge by reading, practicing skills, taking refresher courses, and for some wilderness medicine practitioners, volunteering with a backcountry rescue team.

Since musculoskeletal injuries are common on backcountry trips, outdoor enthusiasts need to focus on the prevention of accidents and injuries and also be capable of dealing with them when they occur. Outdoor adventurers on personal trips, guided clients on extended or high-risk expeditions, and all outdoor leaders/guides require some level of wilderness medical training. Despite the improvement in communications technology and outdoor equipment, skills, knowledge, experience, and good judgment are still the critical elements for safe and fun outdoor adventures.

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Experiential Training for Empowerment of the Workforce

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ABSTRACT

This paper is based on eight years' work in the field of developing empowered organizations in the public and private sector. The use of experiential activities is perhaps the ultimate tool for engaging the participation of others because if one is not participating, it shows up so much more clearly in the experiential realm. Participation and honesty are taught for the contemporary context of business and government which is (most often) a transition from patriarchal systems to stewardship. To accomplish this, there must be operating guidelines around which everything is processed. The skills of giving and receiving feedback, acknowledgment of contribution, and communicating to complete interpersonal issues are taught as well. ALL of these fundamentals, the commitments and the skills, are practiced and modeled as the experiential events are engaged to have patterns of behavior "show up" and be examined vis-à-vis the empowerment outcomes.

Government and business organizations alike have downsized, leaving the workforce with an admonishment: "Do more, with less." In a valiant effort to make that turn out well, managers have gone right to the old standby that bureaucracy has given for years as the standard answer to problems — RESTRUCTURE! A new set of reporting relationships inevitably is intended to redirect the corporate energies, and "poof," we have magically inserted more efficiency with a new organizational chart and new divisional or departmental names. Having restructured over and over again, some forward-looking managers took it upon themselves to take the leap of faith as suggested by various management gurus and EMPOWER the workforce. "Participative management is fine, but let's tap the power of people even more," said some, "Let's make our workforce self-directed." In our consulting work over the past eight

years, the Institute for Organizational Wellness has consulted with every kind of business and government entity seeking to empower, including: manufacturing groups, federal regulatory agencies, a chemical plant, a county social services agency, an outpatient clinic, a Native American reservation, an interdisciplinary college department, and a Canadian provincial agency.

Each type of organization shifting to an empowered workforce approach will have its own identifying characteristics, but there are many things in common. Empowerment has known many monikers: "empowered teams," "self-directed teams," "high-functioning teams," "self-directed workforce" (indicating no TEAMS required), "self-managed colleagues," "gold collar workers," and that matrix management nightmare, "cross-functional project teams." The definition of empowerment varies as does its manifestation in a given agency or company, due to the nature of the work performed. Unfortunately, due to mixed results, empowerment has become (for some) one more management "flavor of the month" buzz word. When effectively and appropriately implemented, empowered workforce structures can:

- cut costs
- improve quality
- enhance safety
- increase productivity
- reduce tiers of hierarchy, improving communication

Yet there is resistance which produces less desirable outcomes than those listed above. Usually, unproductive outcomes emerge because leadership fears that they will have to "give away the store" and anarchy will reign or some of the employees would rather not have the responsibility that goes hand-in-hand with empowerment.

In general, we find challenges with our clients wherever we work to help implement empowerment because most of us have been reared in a

patriarchal environment. In his revolutionary work on empowerment, Peter Block (1993) described the culture of patriarchy as an environment predicated on control, consistency, and predictability which are mandated by leadership. Ironically, the tenets of total quality management center upon control, consistency, and predictability. For quality processes to produce the best products and services, this patriarchal system had to be implemented. Patriarchy does not seem to work as well for human systems as it does for production and the generation of consistently good service. More accurately, the people are being coerced to produce consistent quality by a culture best suited for regulating technical aspects rather than human aspects. Control/consistency/predictability — by-products of bureaucratic hierarchy and quality control — work very well in environments of stability and relative constancy. Most of us do not work in stability and constancy, but we work in an environment of constantly shifting priorities, global competition with flat and flexible organizations, times of rapid change necessitating adaptive and generative changes, and an obsessive focus on the customer as the guiding force for what we do. Even the last stalwart of bureaucracy, the federal government of the United States, has moved forward, creating quality-focused empowered agencies that cut red tape, reducing unnecessary policy and procedures, and becoming more flexible and responsive (Gore, 1993; 1995).

Dobbs (1993) reminded us that, although Brooks International reported in 1991 that 93% of workers do feel responsible for organizational quality and performance, bureaucratic and highly controlled work environments can thwart employee willingness to participate.

Certainly, every organization needs accountability, but all the evidence in the motivational literature indicates that motivation comes from the hearts and minds of people, not from standards procedures and controls. In

other words, there must be an experience of commitment (willingness) internally which "shows up" in the external behavior and the relationships among colleagues. Empowerment, as used here, is that aspect of human potential that is apparent in commitment to the best interests of the organization and supportive relationships among colleagues. Both elements of organizational change, structure and process, must be implemented.

It is simple in principle to structure empowering organizations, but it is the process engaged among human beings that "gets in the way." Values, personalities, and behavior are not accessible to consistent and predictable control, especially in a diverse workforce where values and personality vary even more widely than in a homogeneous sample. The structuring effort is familiar in whole or in part for most who work in contemporary organizations:

> Define vision and values
> Flatten the organizational structure
> Reduce the individual performance appraisal to a feedback mechanism
> Establish self-directed work teams
> Implement team-based, pay-for-performance systems based on profit sharing or gain sharing
>
> (Rigg, 1992)

These structure and mechanism elements above are all designed to forward an empowered workforce collaborating as a vision community. In a forthcoming book, *The Perils of Empowerment*, the author describes many of the elements and pitfalls of the process of empowerment. The largest body of issues emanates from human nature in patriarchy. What we want to see in an empowered environment is stewardship, a sense of ownership and commitment. Unfortunately, patriarchy's (1) harsh sanctions, (2) downsizing, (3) lack of commitment of financial resources to anything other than cash accumulation and cost cutting, and (4) lack of long-term employment security for em-

ployees has left employees just as likely to lack commitment as is demonstrated by short-sighted employers.

Even more so in patriarchy than in other cultures, the parental nature of organizational leadership prompts a very natural "rebellious child" workforce. Since most companies have been steeped in patriarchy for years, the paradigm shift to stewardship is a "big leap." What happens is described by Burkan (1993) as a "paradigm effect," a defense/reaction to that which is hard to accept because it doesn't fit with what is already in place (the current paradigm). Management can leverage paradigm-shifting change through such managerial tools as: culture change programs, employee involvement in problem solving, team development/team action, and rewards for desirable behavior.

The aforementioned tools will only help leverage empowerment if leadership can behave as partners of integrity instead of as parents. This must be in the foreground when processing experiential learning for empowerment. To assist in defraying parental tendencies, the standard fare for a facilitation team at ropes or other outdoor experiential events, is helpful — dress in clothing similar to that of the participants, maybe even facilitator team t-shirts, bandanas, caps, or other tricks familiar to most AEE members. It's also helpful to have some commitments for partnership.

Below is discussed the commitment process in the format for our empowerment design which engages a wide variety of customized modules as dictated by training needs assessments. For the purposes of a generic model of empowerment training, the rest of this paper will discuss IOW's 4-tier model: CONTEXT, COMMUNICATION TOOLS, OUTCOMES, and the use of EXPERIENCES (with examples discussed).

Context

First and essential is a context for training. We use a standard set of commitments which we believe essential for empowered partners. This set of commitments comes from firewalk instructor Tolly Burkan:

Training Context: Five Commitments of Empowerment

1. Take full responsibility for your experience
2. Speak the truth and speak it quickly
3. Ask for what you need when you need it
4. PAY ATTENTION
5. Honor your agreements

We discuss this context for the classroom and the work environment, predicate all interventions and trainings on it, and process and give feedback based on the five commitments. Setting context for this training system requires that these five commitments be discussed and amplified upfront, explaining the importance in the context of the stewardship culture, how it looks or sounds, and striving for zero-defects, blame-free feedback.

Communication Tools

At our place of business, we work the entire empowerment curriculum, modeling and encouraging skills. In modularized training, we find it important to develop certain key skills at the outset. Crucial are the giving and receiving of feedback, acknowledgment, and completion.

In teaching about feedback, we talk about its value, the lack of valence (feedback is neither positive nor negative), and the importance of offering or accepting feedback with the five commitments in mind. The communication skill of acknowledgment is an expression of appreciation for someone's contribution. We teach acknowledgment as a skill with more impact than a simple thanks wherein participants are taught to identify specifically what was done and the difference it made.

The communication skill of completion is a process for taking responsibility for resolving an unresolved issue. It might take the form of an apology or a request for a different way of "doing business" interpersonally or both.

It is possible to create an experience of feedback as part of the instruction. Often when wellness is part of the curriculum, we tape up butcher paper of full-body silhouettes for each participant and structure opportunities for everyone to give each other some feedback in writing on the body trace.

Again all skills are modeled by the instructor and woven into the process work at every opportunity. This is not done artificially, but in the context of what naturally emerges and that is key.

Outcomes

All learning events, formal training classes, organization development interventions, coaching, leadership communication, and consultation are geared to build skilled and values-driven workforce associates who:

Coach and confront each other appropriately
Are clear about mission goals, team contract(s)
Work actively and effectively in teams, both work teams and cross-functional teams
Communicate openly
Trust and respect others
Initiate new ideas
Develop and train each other
Listen actively to colleagues
Align personal and organizational goals
Stay abreast of company or agency business, market shares (for private sector) issues, etc.
Engage in effective/creative problem solving
Seek and implement improvements
Hold each other accountable for productivity
Meet any reasonable request of a colleague
Honor commitments made
Empower and support each other
Generate win-win solutions to issues

The checklist above is the desired learning outcomes list for empowerment training. Something this ambitious takes a long time, and attrition and re-engineering will affect the time-to-completion. The learning team needs to work tirelessly on these outcomes and celebrate even the small successes.

Incidentally, the learning team may be a group other than an intact work group. For instance, a set of regional managers, all of whom are working on building a self-directed workforce in their arena of responsibility. Regardless of the training participants, the work in training focuses on facilitators who "walk their talk" as the process is engaged.

Experiences and the Process

Content-focused trainers beware. The content needs to come from the participants. This type of training requires an incredible presence and leaving the ego behind. Fundamental skills such as feedback, acknowl-edgment, and completion are taught, then put into practice as often as possible. Facilitators set the context, observe, hold accountable, and direct the discussion.

Context-setting reminds everyone of the five commitments and any other key issues (examples — outdoor vermin alert, avoidance of personal discounting remarks, etc.). Then, of course, the creative aspect of "setting up" an outdoor event with fun scenarios is also part of that context.

Observing requires attention to verbal and non-verbals that may go unnoticed by the group. In this environment, facilitators would be looking for inclusion/exclusion of others, team problem solving, leadership which fosters ownership, exhibiting any of the five commitments, use of the communication and feedback skills taught, etc.

Holding participants accountable will not always make it possible to stay out of patriarchy. Facilitators may give feedback "cleanly" and still be

heard as parental. That, of course, only gives opportunities for the demonstration of feedback and completion skills.

Directing the discussion also requires paying attention to opportunities to engage the skills of communication. Part of directing the discussion will be to follow the five commitments and tell some hard truths. Many times in outdoor adventures one must be concerned with safety. Yet except for safety, there are often only encouraging words given, especially when working with at-risk youth groups. This stems in part from the need to foster self-esteem. However, in the corporate or government training context, this author is recommending that you give so-called negative feedback as well. If you have properly established the context for receiving feedback, this will help forward the kind of feedback needed for continuous improvement.

Although one certainly would want to examine what took place for any given experiential challenge and ask for some observations about how people "showed up," empowerment facilitators are looking to the outcomes listed above. Process questions should center upon the outcomes; thus, you might ask after an experiential event:

> From whom did you get coaching?
>
> How does what you did here fit with the company's policy on . . . ? (e.g., 100% on-time delivery)
>
> Where did you see people communicate with respect?
>
> Who held a colleague accountable? Any feedback for the accountability discussion?
>
> Whom do you wish to acknowledge? (Do that.)
>
> Where did you see the five commitments kept? (Which was broken?)

> The presenter will demonstrate an event at the conference designed to examine relationships and use the empowerment approach to involve the participants. The event is one of many we engage, to show the learners how to get the most out of their own awarenesses and their own "blind spots." The conference demonstration will use "human sculpting" to show leaders how to build more empowering relationships with their colleagues. In the event, one person will be the focus and choose five or six co-workers to center on. The focal person will describe his/her relationship to each colleague, pick a member of the group to represent the colleague, choose a physical distance that reflects the social distance, ask the person to represent the colleague back home nonverbally and verbally, say something unspoken, have the entire sculpture of five or six speak at once, receive feedback from all, examine commitments and communication skills that need to be improved, and ask for and receive acknowledgment.

Questions will be asked afterwards similar to the examples above. Following that, the facilitator will ask the group to mention activities or events that they think apply to this model and why their event applies.

Conclusion

The truth is we are always empowering with experiential activities. The key in corporate training is to be a model of integrity with regard to what is being asked of others — not an infallible model, just a model.

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The Apache Rescue Team

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ABSTRACT

The Apache Rescue Team is a youth-oriented, experiential education program focusing on at-risk and probationary youth. The team provides a framework for success in situations of real-life significance. Through the program, the youth train for and respond to technical and medical search and rescue situations. This approach breaks new ground in long-term youth treatment and educational opportunities by challenging professional stereotypes. The Team has met with overwhelming success in both its goals for juvenile crime prevention and in providing first-class search and rescue services. The Apache Rescue Team is a unique solution in developing self-esteem and providing opportunities for at-risk youth.

"I understand that the activity I (my child) will be involved in is not solely an educational activity. I fully expect that I (my child) will be put into the position of saving lives in any variety of ways. I fully expect that my (my child's) actions may determine who lives and who dies. Finally, I also understand that some things may be out of my (my child's) control and that the result of these things may be death or permanent deformity to others.

"I understand that I (my child) will be participating in a program which is set up to provide medical and technical help to other people. As a result of this, I (my child) may be confronted with dangerous and unusual circumstances. The circumstances may involve major injuries and/or fatalities to other individuals. These injuries may include visual exposure to blood, dismemberment, angulated fractures, and other things which generally are considered unusual. These circumstances may include working in close to, or on, the injured individuals as my (my child's) training permits or directed by

either a doctor or someone with further medical training than myself (my child). In light of these facts, I (my child) will be expected to work to the best of my (their) abilities and training.

"As part of a rescue team, I (my child) will be expected to respond to a rescue within five minutes, 24 hours a day. I also understand that I (my child) may be involved with rescues for long durations while involved with the program. In order to deal with these realities better, I will be an active participant in all of the trainings of this program."

Experiments in utilizing outdoor education to affect juvenile development and deter crime abound. Most of these outdoor adventure programs use a setting of developed challenges and perceived risk situations in order to create a life-changing experience. However, despite efforts to create significant challenges and impact comfort zones, these "adventures" remain contrived events and require significant interpretive skills to connect with real-life challenges. In maintaining safe boundaries and the accountability required in any youth treatment program, this seems to be the limit to adventure activities for at-risk youth.

Due to unexpected and unscheduled glitches, from natural phenomena to personal or logistical events, real adventures happen. Assuming that preexisting safeguards were adequate, these adventures are characterized by some elements being unknown and outcomes having tangible significance rather than theoretical. These trips go down in the history of programs as being epics and learning tools for the future. However, these epics seem to have a more profound impact on all involved than when the trip is a perfect trip.

Significant self-rescues as well as backwoods contact with other users in need of assistance create these situations of genuine need. For the Apache

Rescue Team, these situations of need comprise the majority of program goals and operations.

The Apache Rescue Team operates primarily as a means of preventing juvenile crime. This is directly facilitated by providing a structure of training, trips, tutoring, and unscheduled search and rescue call-outs. The adventure aspect of the team is facilitated through the team's ability to respond to the diverse needs of law enforcement, national parks, and resource managers. The rescue team's active pursuit of recognition by the numerous agencies requiring search and rescue services allows diverse and challenging settings for operations. Operations locally and nationally make participation possible for youth with a variety of needs and levels of commitment.

The year-round operation of the rescue team facilitates a variety of roles as a youth service. The team training and operations are available to all youth twelve years old and up. The team members go through a number of trainings throughout the school year — based on individual experience and maturity level. All team members are trained in basic first aid, survival, and technical rope rescue techniques. As well, members go through Emergency Medical Technician, advanced technical rescue, and command training as experience allows. These activities are carried out in an extracurricular fashion contingent on school requirements, in some cases earning college credit. The team office is also available to the program youth as a resource. Self-directed training and continual skills refreshment are dependent on materials and settings available in the office, and are essential for team development and cohesion. Tutoring in school subjects also takes place as part of the ongoing operations. Staff are continually called on as resources for counseling and aiding in further educational opportunities.

Search and rescue call-outs can obviously take place at any time throughout the year. The team makes itself available to all the primary agencies organizing SAR responses that the team could respond to. Responses requiring a large number of searches or longer operations that require replacement personnel are typical for the team. The local school allows youth to miss classes for rescues as long as they meet academic requirements. This cooperation with the school reduces conflicts that most volunteer rescuers experience and allows the Apache Rescue Team to be of significant aid during any operation. In response, the team has mandatory study sessions after school equal to the number of days missed.

During the school year, a number of scheduled events also stand out for their significance. Major trainings take place during school holidays and low-conflict periods. National experts in search and rescue are brought in to do specialized training for the team. Members of the team are also involved in annual training at the Grand Canyon National Park alongside other professionals in search and rescue. Team members also take recreational trips during school breaks, allowing a greater connection with each other as well as developing periphery skills. The overall effect is to provide a variety of engaging opportunities during the school year and to keep the preparedness level of the team up.

Summer activities experience fewer conflicts, allowing a more engaging schedule of activities. The year-round availability for searches and rescues is supplemented in the summer with scheduled activities in national parks. Both Grand Canyon and Yosemite National Parks augmented their search and rescue teams with the Apache Team. New policies in national parks, aimed at increasing user safety, place highly trained personnel in a preventative position. This allows the team youth to be in position to regularly

use skills and experience a greater frequency of emergency response. High-profile activity in the National Parks serves to boost the youth's self-esteem and affect awareness of occupational opportunities. National recreational events like the Phoenix Bouldering Contest or the Eco-Challenge also create similar high-profile situations with professional contact with international celebrities.

The Apache Rescue Team uses a holistic approach in order to impact the lives of at-risk youth. The nature of search and rescue allows youth to contribute on a high level and be recognized for their efforts. The effort the youth put into any SAR operation constitutes a real adventure with life and death as well as other tangible consequences resulting from decisions. Opportunities for control and leadership are well defined within operations and available to any participant, contingent on the effort they are able to put forth. Opportunities for recreational skills and participation are also a major part of team training as familiarity with activities aids rescue, as well as parallel high-risk recreation and rescue. Finally, career and vocational training are a natural result of team training along with assistance in school work. The combined effect of the team's effort is a structure supportive to constructive youth development and inclusive of adventure interests.

Walls We Climb

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ABSTRACT

Recently I have been on a speaking circuit and I shared some things that have imprinted my life. I would also like to share those with you. I believe what I have to say is inspirational, complementary, challenging, and educational. I think you will agree. So please let me provide you a window of insight on my personal experiences as I share the walls I have climbed.

Let me tell you a little bit about myself and who I am. My name is Eric Evans and I'm the owner and president of the Charlotte Climbing Center, the first indoor rock-climbing facility in the state. I believe there is one statement that may sum up who I am, why I take the risk I take, and maybe explain why I am where I am. *If you ain't got nothing, you ain't got nothing to lose!* People ask me quite often how long have I been rock climbing? I have been climbing rocks for more than twelve years, but I have been climbing walls my entire life.

Why should I be a presenter for the 25th Annual Association for Experiential Education International Conference?

A friend of mine, Alan Lasky, who had been involved with AEE for several years, insisted that I check it out. I had my first AEE experience at the Lake Junaluska International Conference. Before this I had no idea how truly impactful the AEE experience is on people's lives.

At that conference, there were more than 1,200 people. At one of the NAALA meetings I attended, there were twenty-five people of color, and twelve of these individuals were Black. Of these twelve, only two people I spoke with were directors of programs (decision-making positions), and they were both employed with nonprofit agencies. I am not minimizing the incredible difference that nonprofit agencies afford our people and our communities. However, I simply wondered where the minority representation was in the for-profit group.

At that conference I met people from all over the world, with the common goal to learn more about experiential education. I met counselors, teachers, and course builders. I met people who shared their stories, opened their hearts and their life's experience. And why? Maybe in hopes to help us help someone else. Perhaps to help us find empathy with the students we touch. If we can walk a mile in someone else's shoes, maybe we can understand their journey.

I believe if any person is to be anything, five variables must exist. There must be:

- Exposure — to know something exists.
- Opportunity — a positive chance to try it.
- Value — either financial (to get paid) or intrinsic (to feel good about sharing).
- Identity — to see yourself in that position or have tremendous respect for the person in the position. And most importantly,
- Faith — to believe in yourself and something larger than you.

This is the AEE experience that catapulted me into believing I could work for myself. This is where people would accept me and others from the inside out, not the outside in. This is where I decided to be the change I was trying to make. The AEE experience gave me the courage, insight, and role models — black and white. It gave me hope, because hope is the catalyst for

change. Hope to fulfill my dreams, for I saw people fulfilling theirs, even if it was as crazy as teaching rock climbing, or taking a hike through the woods, or encouraging someone to fall back from a Trust Fall into the spotting arms of their peers, even though they would rather jump off a cliff first.

After all, it is about trust, trust is the basis of all relationships. And I trust that we all will create as many windows of opportunities as possible for young folk. Our goal is not to turn people into stars at rock climbing but to help them realize that they can be a star in life.

This is the AEE experience that impacted me. It gave me inspiration. It made me want to be like you. I wanted to make a difference in someone else's life, because people like you made a difference in mine! When I didn't have lunch money, you gave me food; when I didn't understand math, you tutored me; when I needed an ear, you lent me yours. For that I thank you. I recently gave a speech at the Harvard Business School on entrepreneurship. I shared that, "I may have taken the road less traveled, but I know I'm not traveling alone, because I also know many of you have blazed this trail before me."

Without the AEE experience, I would not have been able to present at AEE. As Jimi Hendrix would say, "Are you experienced?" As I inquired more about making a presentation for AEE, you asked a very poignant question. Why are there so few black facilitators in AEE when the many of its students are black?

I believe there are several factors that answer this question. Perhaps this is one. I am one of your students. I'm the person who was labeled youth at-risk. I'm one of those who was given an 80% chance of failing in life. I'm the one with a learning disability. Fortunately, I do not believe in learning disabilities, only teaching disabilities.

I would like to preface my comments with a statement. I was told that, whenever I speak, I speak for the entire race. To me that meant when you speak, the whole world could be listening in hopes of learning. And maybe they assume because you look the way you do and have been able to change your position, you can offer some input on how to help others accomplish the same. I do not intend to assume such a large and honorable privilege as to be the voice of Black Americans, but maybe this is part of the consciousness for all Americans. So I only assert my opinion in the form of a story.

I grew up in a household rich in love but lacking in money. When I was 12, my friends and I always pondered the question: How can we climb out of this hole of poverty and change our financial position? Only in retrospect, as I answer this question, am I able to shine light on yours.

I have had the privilege to be exposed to the wonders of the wilderness. I have had opportunities to sail oceans and paddle rivers. And I clearly see the intrinsic value and great feelings of accomplishment when I teach or share rock climbing.

For me and maybe others like me, it is not that we do not appreciate the experience, we also want to make a little money. Money does not bring happiness but it may afford more opportunities. I realize this industry may not allow you to make a lot of money. Some of us need more than intrinsic value to support our basic needs and simple wants.

Perhaps many minority youth are not in the position to see how this industry can enable them to meet their monetary needs. Perhaps if they do not see people who look like them in the industry as instructors and facilitators, they do not perceive it as an option. I never knew black people guided wilderness adventures because I never saw one. This does not mean they are not capable. It simply means sometimes if we do not see something we do not

know it is an option. This may be why most pursue the athletic world, or corporate America. We see people who look like us in those industries.

As I stated earlier, I believe there are five variables that allow a person to be anything: Exposure, Opportunity, Value, Identity, and Faith. When I was 19, I was blessed to see all five. I went on a climbing trip and it was like a cloudy day clearing up. That is when I decided what I wanted to do in life. This is what registered with me. We paid a guide to take us climbing. His job was to make sure we remained safe and had fun. For some strange reason, that didn't seem like work but looked like a great job. So I began to figure how can I make a living at this. The *Venture* program that took me climbing was a government-sponsored agency, so they did not charge a large fee. I wanted to use my hobby as a path to financial prosperity. The only way I knew I could do this was to work for profit.

I saw the experiential path as the best way to use my skills and abilities to accomplish this goal. I thought if I could climb, perhaps I could teach others to climb. If I am strong, I can help others be strong. If I saw someone who looked like me who owned a business, at least it would create a choice that I may not have been aware of previously. Besides, if you never knew working for yourself *for profit,* and doing what you like is an option, how could you choose it?

So if you do not see a lot of us in the wilderness, it does not mean we are not in the field. We may be in the field of business, health care, or labor forces. Do not stop caring like you do. And please believe what you do is appreciated. I am eternally grateful. Because if it was not for you, there would not be me.

The majority of the population that you touch, you help. You help them by offering your compassion. You help them with their growth and development. You help them by sharing wilderness experiences. You help them see the world in a different light. You help them be all that they can be. You help them create hope, because without hope, there is no catalyst for change.

I heard a sermon once that began, "If I can help one person as I pass through this journey, then my living would not have been in vain." I believe that is the philosophy of the people who truly make up the Association for Experiential Education. And I thank all of you for your help.

So when people ask me what do I do for a living, I am proud to respond that some days I teach rock climbing, but most days I teach wall climbing. At times these walls appear in the form of cultural and societal norms, they may appear in the form of racism, sexism, poverty, or sexual preference. Other times they may appear in the business arena or sports arena; nevertheless, we as individuals have specific walls we must climb every day. But more important, we have a choice in how we choose to climb them.

This is how I do it. I decided that, once we choose to believe in ourselves and our ideas, when we choose to work hard, never accept failure and never give up, then and only then can we realize that we are the only ones who hold the key to our self-imposed prisons.

So thanks to people like you in the Association for Experiential Education for helping us help ourselves. Thanks for helping us find the keys to unlock our fears and our potential. Thanks, for you have helped to set us free, free from all the naysayers, and free from the constrictions of "I can't." Because of you, I know I can. So I ask, are you experienced? I'm glad to say I am experienced with the Association for Experiential Education.

A Hero's Journey: A Freshman Orientation Challenge Course Program

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ABSTRACT

In conjunction with the university orientation class at California State University, Fresno, a ropes course program is being developed using experiential education to reinforce the skills taught in the classroom. Using the framework of Joseph Campbell's monomyth, a hero's journey, the components of this program are designed to foster skills for a successful academic experience while also demonstrating the powerful experience college offers in providing a rite of passage — an opportunity to "cross the threshold."

At Fresno State University, a full-semester, three-unit course is offered to all incoming students. The course, framed by the text *Cornerstone* by Montgomery, Moody, and Sherfield (1997), includes topics on academic preparation but also focuses on issues and topics commonly associated with adventure education, such as communication, listening, community/teamwork, and problem-solving skills. Recognizing the applicability of experiential education to reinforce these skills, a pilot program was undertaken to use the campus ropes course. Since college represents an ideal rite of passage for many students, it seemed appropriate to borrow from Joseph Campbell's monomyth, a hero's journey. Using this framework, a program was developed to guide students through the ropes course along the steps described in Campbell's *Hero With a Thousand Faces* (1968).

Importance of Myth

Some will have difficulty using myth to facilitate educational experiences. The power of myth can lead to frustration. Stories are inherently nebulous and require thought and imagination to receive their value and meaning. The message may be illusive to younger participants or, perhaps, older ones who have locked out their imagination. However, since personal change requires imagination, it is well worth the effort in opening a person's head and heart to these stories.

One reason myths are effective is that people remember stories more than facts and, like metaphors, stories are experiential. They engage the participant in the same manner an initiative activity might. Stories are open to interpretation; they are less directive. They allow the participant to take ownership in their meaning.

The Hero

The monomyth of a hero's journey is derived from the least common denominators of traditional myths and stories; in Jungian terms, the monomyth is an archetype. This archetype, in turn, presents a pattern for the ideal hero. Traditional views of a hero conjure up images of rugged individualism: Clint Eastwood, John Wayne, and Rambo. These typically male characters go it alone, lick their wounds, and pull themselves up by their bootstraps. They are resourceful but isolated, perhaps lonely figures. This hero may be seen as a warrior, savior, scientist, and technologist — each a solitary figure tackling life's challenges alone. Although characteristically American, this persona can be found defining a hero throughout the ages —Hercules, King Arthur, and Hamlet. Indeed, Joseph Campbell describes the Knights of the Round Table setting out for the grail as: "Each man went into the woods in

the place where it was darkest and there was no path, for they thought it would be a shame to go in as a group" (Campbell, 1968).

This notion of a hero is incomplete. The true hero according to this monomyth does not ride off into the sunset alone. The complete journey of the hero brings the individual back into the community. Indeed, today's model for a hero would be one who finds comfort and growth in society, family, and friends. The hero metaphor, or monomyth, engenders a powerful symbolic meaning for the journey that students or anyone in their late teens and early twenties undertakes.

Stages of the Journey

The hero myth is an experience conducted in the context of a symbolic journey. It engenders a rite of passage based on the universal monomyth of the hero's journey.

One component of the journey is ritual. In all societies, people embark on rituals to transform themselves, often to enter a new stage in life. The purpose and actual effects of these rituals are to conduct people across those difficult thresholds of transformation that demand a change in the patterns, not only of conscious, but also of unconscious life. College is often the place where students begin their journey. Though teenagers may go through many rites of passage (e.g., driver's license, jobs, dating, etc.), none follow the stages of the hero's journey more closely than college. Campbell noted three phases: *the separation or departure, trials and victories of initiation, and the return and reintegration with society.* The adventure education component begins with students listening to a simple fairytale such as The Frog Prince. A discussion on the hero's journey will ensue. Afterward the students are asked to identify heroes in their life. Invariably these are family members who have overcome obstacles and been an inspiration (see attached form).

Separation & Departure

The first stage to any adventure is the decision of whether to go. The metaphor of the "call to adventure" can be directly related to the student. Alexander Astin's research on college freshmen showed that students who lived on campus experienced more success with their college experience than those living at home (Astin, 1993). It appears that breaking away from the family provides an essential ingredient in seeking one's own path.

The challenge-by-choice principle is critical at this stage. The student must rely on his or her own volition in attempting adventure activities. The discussion will center on whether the student is willing to take this step in college. On the ropes course many initiatives or trust elements can be used as the taking-off point.

Almost invariably the "call" is negative and initially refused. "I'm not going up there!" "I can't get that close to people." "I don't trust them." College freshman may pick "safe" majors and not test their abilities or, indeed, may not select any major.

These are common reactions to the call. If the call is refused, you run the risk of life drying up. To paraphrase Steven Covey: "You may ascend the ladder of success only to find it was up against the wrong wall" (Covey, 1989). Regrets are known to wreak severe psychological damage, more than suffering failures.

Whether the call was accepted or refused, the essential next phase recognizes the need for assistance. In mythology, a troll, magical crone, or amulet will appear. In life, this can be the insight that we have the power inside us to overcome obstacles. "Remember, Luke, the force is with you." On many of the initiatives and high elements, students are amazed that they could succeed at what seemed like an insurmountable task. Discussion can

center on what it was that allowed you to succeed. During our program, we use the high "v" and giant ladder to illustrate this metaphorically and realistically. It is important to show that we can succeed with resources within ourselves, but also college freshman need to learn to avail themselves of external resources. Specifically, the friends made in the classroom and the ropes course become integral to their success.

The Crossing of the First Threshold

The hero's path is through a dark forest where no one has entered. Though risky, the perils are worse to return. "To venture causes anxiety, but not to venture is to lose oneself. And to venture in the highest sense is precisely to become conscious of oneself," wrote Soren Kierkegaard.

The first challenge due to its novelty is often the most intimidating, for the student steps forward alone into the unknown. The worldwide myth of being swallowed by a serpent or whale is a powerful metaphor symbolizing death and rebirth. In mythology, the stories consistently illustrate that we cannot be born until we have died. In psychological terms, we cannot change behaviors unless we shed our previous self.

Trials and Victories of Initiation

Initiation is a critical component of a journey. Unfortunately our secular society fails to provide for rites of passage in any ritualistic manner. Typically, first job, first kiss, or driver's license; or on the other hand, gang initiation or fraternity hazing must suffice to help us with passage from teen to adult. At this level, the participant experiences trials and tribulations associated with failures and successes. But most importantly she or he receives feedback from the group.

Following soon after the victory is often a refusal to do more because consciously the student believes they must. This is a tough area to work on.

Their trepidation stems from the sense that the success was luck. This deterministic outlook hinders progress. When students do progress, they face the full power of their higher self working together with their conscious mind to control destiny.

Applications on the ropes course center on high elements. We ask that students going across the catwalk go back. This return trip forces them to realize success was not fleeting.

The Return and Reintegration with Society

The classic image of the hero riding off into the sunset provides a great Hollywood cliché. Unfortunately it also negates the most important phase of the journey: coming home. The purpose of the journey is the return to a transmuted form of life in the real world. When Odysseus returned from years away from home, he returned to chaos. Skills garnered during his travails allowed him to bring order.

Sometimes this return is refused for fear that the knowledge will be lost or the student may be in fear of the return and, thus, deny what she or he learned. We often hear from students how disillusioned they are with friends from high school who stayed home. Voluntarily or not, the student must return and face the people in his or her life, people who have not been on the quest. Though this is a difficult area to delve into on the ropes course, it does provide important fodder for the closing discussion.

Conclusion

To paraphrase Joseph Campbell, the student (hero) is now the master of two worlds and has the freedom to live. The student is now conceptualized as in control and free of fears and preconceived limitations. We know intuitively that the student experiences some important transition during the college years. Use of adventure education may facilitate this process in vari-

ous ways. The most cited studies on higher education are those from Alexander Astin's work over the past thirty years. *What Matters in College* is a seminal text which delineates the important components of making a successful student. Traditional definitions of success such as retention, good grades, and other measures are expanded in his study to underline the experiences which promote talent development. What factors not only increase retention, but also promote success after college? Matters by which we usually evaluate our institutions, such as reputation and resources, turned out to have little significance in talent development. Findings pointed to engaged learning and peer groups as the two most important factors. Nothing could be more relevant to experiential education. One model for applying an experiential component may be the hero's journey.

(Exercise for beginning of the program)

Your Hero's Path

1. Name a hero in your life.

2. What characterizes this person as a hero?

3. What parts of your life mirror that of the hero's journey?

Phase 1. Separation or Departure

4. Have you traveled for an extended period? Gone away to college? Moved to another country or state for employment? Or just picked up and left your hometown?

5. Even if you stay in the physical setting in which you grew up, the hero's journey can be an adventure on the psyche. Have you made sudden and dramatic career changes? Are you on a markedly different path than siblings? Were/are you a rebellious teen?

6. What was the call to adventure?

7. Did you heed all calls or refuse some? Any regrets?

Phase 2. The Road of Trials and the Victories of Initiation

8. If you took the call, what challenges did you contend with? What gave you the strength and ability to handle these?

9. What were the rites of passage or initiations in your life?

10. What impact on your life did these trials have?

11. From these changes, what do you want to hold on to?

Phase 3. The Return and Reintegration with Society

12. Did you willingly return to your home, community, or roots? Are you still there?

13. If you returned, how were you welcomed? What does/did it feel like to be back?

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Instructor Qualifications: What Directors Want

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ABSTRACT

We are presenting important new research about the hiring preferences of professionals in the field responsible for the selection of outdoor leaders. This research was still being analyzed when submissions for the Conference Proceedings were due. Participants at the workshop will be given copies of the research results with a summary of the conclusions drawn from these results. A comprehensive descriptive article has also been written and will be submitted for publication in an upcoming edition of the *Journal of Experiential Education*. The focus of this entry is to review the literature associated with outdoor leadership, provide a detailed description of the research project we conducted, and provide insight regarding why such research is needed within the field of adventure education programming.

Literature Review

Since 1983, 19 articles have been published in the *Journal of Experiential Education* dealing with the broad topic of leadership (reference the *Index to the Journal of Experiential Education*, (1978–1996). Perhaps the best collection of leadership articles is contained in *Adventure Education*, Miles & Priest, (1990).

Summarizing the six articles contained in this text, Priest describes the seven skills and seven attributes that are requirements for the effective outdoor leader. Green offers his recipe for effective outdoor leadership and a reminder that leadership skills in individuals are on a continuum from novice to skilled professional. Phipps and Swiderski provide an overview of the

dimensions of leadership with emphasis on interpersonal or "soft" skills. Raiola reviews some of the current research regarding outdoor leadership and offers a leadership curriculum. Cain and McAvoy offer the results of a three-year Delphi Study on leader judgment and a set of recommendations to improve outdoor leadership. Cockrell reviews the controversy surrounding the topic of leader certification.

In a recently published text, Priest and Gass (1997) summarized the 10 top leadership competencies found by six other, often related, research projects.

Green (1981)
- Risk management plans
- Small-group dynamics
- Liability considerations
- Outdoor leadership methods
- Judgment
- Minimum-impact practices
- Decision making
- Assessment of group capabilities
- Assessment of individual capabilities
- Outdoor leadership objectives

Swiderski (1981)
- Exercise good judgment
- Handle safety problems
- Prepare for accidents
- Prevent illness and injury
- Teach environmental injuries
- Follow a wilderness ethic
- Model positive attitudes
- Demonstrate minimum impact
- Recognize own limitations
- Recognize problem indicators

Buell (1981)
- Design and use a first aid kit
- Have knowledge of group safety
- Possess physical fitness
- Limit activities to capabilities
- Anticipate problems
- Provide standard of care
- Apply physical and emotional
- Develop safety procedures
- Select and implement logistics
- Carry out staff preplanning

Priest (1984)
- Ability to anticipate accidents
- Wilderness first aid skills
- Awareness of group dynamics
- Ability to clearly identify problems
- Ability to evaluate natural hazards
- Ability to foster teamwork
- Ability to provide personal growth
- Proficiency in land-based activities
- Proficiency in water-based activities
- Ability to prepare accident responses

Raiola (1986)
- Leadership style
- Judgment (objective & subjective)
- Trip planning and organization
- Environmental issues
- Risk management
- Instructional principles
- Navigation
- Group dynamics
- Nutrition
- Field experience

Priest (1986)
- Safety skills
- Judgment based on experience
- Awareness and empathy
- Group management skills
- Problem-solving skills
- Instructional skills
- Technical activity skills
- Flexible leadership style
- Motivational philosophy
- Environmental skills

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Methodology

In 1983, we conducted a survey to gain an understanding of what people hiring outdoor leaders thought were the most desirable leadership competencies for those wishing to enter the field of outdoor adventure education. At that time, limited research had been conducted on hiring preferences within the field. Buell (1983) had made some preliminary speculations in his research, but little else appeared on this topic that addressed the question of desired competencies in outdoor adventure leaders from the perspective of employers.

We believed in 1983 that there was a critical need to inform prospective staff and program directors of the trend of desired competencies. Our hope was that by taking a critical look at what is valued or undervalued in the hiring process, we might be in a position to hold up to the field the way in which our subjective preferences result in hiring trends.

Our research was conducted over a period of one year and included the following steps. Information packets were mailed to all subjects containing:

1. An introductory letter describing the purpose of the survey and directions for completing the questionnaire.

2. A resume describing an individual's (Landry) qualifications and experience in the outdoors. Landry's resume included biographical data including a B.S. degree in Outdoor Education and institutional experience in the field of outdoor adventure education (e.g., Hurricane Island Outward Bound School, National Outdoor Leadership School). The resume was written with the intent of becoming an outdoor trip leader.

3. A letter describing another individual's (Goss) qualifications and experience in the outdoors. Goss's letter contained little related outdoor employment or association with standard outdoor adventure programs, but highlighted personal adventures and outdoor skills (e.g., lengthy climbing periods in Yosemite Park, three-week expedition to the Brooks Range in Alaska, completion of the entire

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Appalachian Trail). The letter was written with the intent of becoming an outdoor leader.

4. A questionnaire containing open- and close-ended responses along with questions pertaining to the respondent's program, position in that program, and past outdoor experience.

5. A stamped, return envelope.

In the packet of information, respondents were asked to evaluate the strengths and weaknesses of the two applicants for a position leading a group of adolescents on a week-long outdoor experience. In addition, respondents were asked if they would consider hiring either of these individuals as trip leaders.

Discussion

We believe it is important to gain an understanding of hiring preferences using a variety of research techniques and methodologies. In the research detailed in the literature review section of this paper, the primary methodology employed to gain information on desired leadership competencies was a questionnaire. Participants were often asked to rate certain characteristics from least to most important, or enter those qualifications rated most desirable. This is an important technique to gain information about respondents' preferences. Our research attempted to recognize that there may be a distinction between what individuals say they want as desired characteristics, and which leadership qualifications are actually possessed by program staff. We attempted to look at the hiring process from the perspective of the employer who may be operating in a forced-choice situation.

As an example, if we were asked to list the desired characteristics of the ideal car, it might include air bags, anti-lock brakes, good gas mileage, a sporty appearance, and any number of particular characteristics that represent our ideal car. If we were to place our desired characteristics for a car

against the actual auto we are currently driving, there might be a gap. Could such a gap also occur in the hiring of staff? Could there be a list of characteristics that, while desired, are somewhat distant from the actual traits possessed by the staff we ultimately hire?

To answer these questions, we conducted the research that is the content of our conference presentation. We are eager to discuss our research with interested individuals and look forward to the reactions to both our presentation and subsequent article.

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Expressive Counseling Techniques: A Rationale

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ABSTRACT

This article defines and provides a rationale for using expressive counseling techniques in a family setting. Seven characteristics of expressive counseling are described: (a) a focus on individual and family strengths, (b) a means for nonverbal expression, (c) an integration of left-brain, right-brain thinking, (d) use of multiple intelligence, (e) a collaborative view of the world, (f) a focus on fun and play, and (g) alternative ways of perceiving and doing.

Hornyak and Baker (1989) define expressive counseling as:

> . . . treatment techniques, based on psychological principles, that are developed and used with the specific intention of increasing clients' present awareness of feelings, perceptions, cognitions, and sensations. The method usually involves some degree of action on the clients' part, either physical or imagined. Expressive or creative arts therapies utilize art, dance, music, poetry, and drama. (p. 3)

Expressive counseling includes a variety of therapeutic approaches that rest on the assumption that nonverbal modalities along with verbal expression can assist in the release and resolution of clients' problems. When referring to the use of creative arts in counseling, Gladding (1992) states that they are "process-oriented, emotionally sensitive, socially directed, and awareness focused."

Riley (1994) believes that it is useful to adopt a method of thinking that introduces creativity into treatment and allows the clients' expressive illustrations to take a dominant role in the therapeutic process. "In moving to spatial, kinesthetic, and symbolic expression, we are, in a sense, agreeing to speak the patient's language rather than our own" (Wooley, 1989, VII). "The extent to which change is total will depend upon the similarity between the

intervention and the actual inte n process addressed by the intervention. The more elements or dimensions — visual, auditory, kinesthetic — attending or composing the intervention, the more effective that intervention will be in bringing about change" (Stanton, 1984, p. 159).

Characteristics of Expressive Counseling

The characteristics of expressive counseling techniques include: (a) a focus on individual and family strengths, (b) a means for nonverbal expression, (c) an integration of left-brain, right-brain thinking, (d) use of multiple intelligence, (e) a collaborative view of the world, (f) a focus on fun and play, and (g) development of alternative ways of perceiving and doing.

A Focus on Individual and Family Strengths

Expressive counseling assists individuals in viewing their lives from different angles and perspectives in order to identify, examine, and draw upon personal strengths and resources. The use of the expressive arts in counseling demands that we switch our perceptions from clients being pathology-laden to clients needing a little assistance tapping into their resources. We need to provide individuals with a place to build their family identity and power (Pipher, 1996). When areas of family competence are identified and highlighted, clients can be guided in using these strengths to solve family-related problems (Eastwood, Sweeney, & Piercy, 1987).

A Means for Nonverbal Expressions

Since most people enter counseling with experiences that produce strong feelings and reactions, clients need to be provided with a variety of modalities for expressing themselves and for telling their stories. Our reliance on communicating through verbal language demands specific, linear, and literal discourse. The use of expressive counseling techniques allows for the expression of nonrational associations, intuitions, internal feelings, and sensations

(Mills & Crowley, 1986). Dale Schwartz, the Director of the New England Art Therapy Institute, believes that the use of expressive arts assists individuals of all ages and learning styles to express feelings and ideas for which there may not be the words (Khalsa, 1996).

An Integration of Right-Brain — Left-Brain Thinking

McCarthy (1996), states, "Left mode thinking is serial, segmental, rational, and logical. The left is superior in language, especially speech. [Learning] also requires other kinds of processing strategies, strategies attributed to the right mode: synthesis, finding and creating spatial relationships, visual spatial imagery, perceiving whole forms from a collection of parts, manual explorations and many dimensions of nonverbal [right brain] reasoning" (p. 2). The expressive counseling techniques facilitate the integration of right- and left-brain functions via multisensory approaches. Riley (1994) stated that the use of expressive counseling techniques allows us to view the clients' world with bifocal lenses. We listen to our clients' language and stories, and we see and experience their stories through their expressive counseling projects. "Through this duality of knowing we co-create alternative meanings to these tales. The combination results in the formation of alternative views of the client's tales" (Riley, 1994).

Use of Multiple Intelligence

Individuals express themselves and problem-solve in a variety of ways . . . through verbal discourse with others, through writing stories and poetry, by singing songs and making music, and by dancing and making body movements. When we are faced with a need to express ourselves or engage in problem solving, we approach it in a way which is most natural and comfortable for us (Lazaer, 1991). Some listen to music, some meditate, some go for a walk, some write in a journal. By using a multiple-intelligence perspective in

the counseling situation, we draw from those ways that clients are most comfortable in expressing themselves and therefore, are more likely to tap into the natural strengths, the resources, and the genius that clients bring into the situation.

A Collaborative View of the World

A collaborative view of the world is developed between the facilitator and the participants and between the participants themselves due to the nature of the expressive counseling projects. By sounding off musically, visually, or dramatically, a common language develops among all the participants (including the facilitator). The exercises allow others to become part of the clients' life experiences of one another and feel as though they are a part of it (Gladding, 1992). The projects themselves create a bridge between the reality of the client and the ability of the facilitator and other participants to understand that reality — they "get the picture" (Riley, 1994, p. 21).

A Focus on Play and Fun

Counseling is perceived by many as a very serious endeavor. Humans have an innate need for play and fun. As Samuel Gladding (1992) stated, "Play is a primary need of well-functioning human beings, and often counselors and clients complain or confess they have not played enough." So the irony is that even though many counselors agree that fun and play are necessary for healthy, everyday functioning, they often exclude it from the counseling process!

> Counseling is considered to be serious work and the antithesis of fun and enjoyment. Yet, play and humor are multidimensional, flexible, and are associated with creativity and the promotion of mental health. Play is a primary need of well-functioning human beings, and often counselors and clients complain or confess they have not played enough. Therefore, it is important that clients and counselors learn to play and laugh in many situations. (Gladding, 1992, p. 102)

Facilitation of Alternative Ways of Doing and Perceiving

The expressive counseling exercises ask participants to tap into their imagination and play with the idea of "What if?" What if I looked at it this way? What if I tried to do it another way? What if I could change my world, what would it look like? Feel like? Sound like? Smell like? The exercises, the counselor, and the other participants often become a kaleidoscope for the client . . . a kaleidoscope that allows him or her to see from multiple perspectives.

> [Expressive arts exercises] encourage you to view your world differently, to see new possibilities, and make new choices. All you have to do is use your imagination and your heart to respond. Each of us is capable of being more than we are if we catch our breath for a while, lose some of our fears, and try to imagine what things would be like if such and such would happen. (Zimmerman, 1992)

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(Editor's note: Wooley reference was not submitted with this paper. Please contact the author for further information.)

Living History as an Experience

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ABSTRACT

History is perceived by too many students and a good portion of the general public as "boring," stilted, and a series of facts, figures, and dates representing very little in lasting significance or authentic learning. The purpose of this paper/workshop is to demonstrate that history can be brought to life and internalized in an authentic, lasting fashion in a variety of situations (school, community, etc.) by people of any age from six to ninety-six. This paper/workshop will demonstrate the step-by-step process by which any teacher and his class, can formulate, prepare, plan, research, rehearse and present role-playing presentations for class, school, and/or community that meet and significantly enhance state/provincial mandated curriculum objectives. An effort will be made to show that when an individual enhances his awareness of his immediate environment, by assuming the roles of researched former citizens of the community, it helps to dramatically integrate the two key learning environments of school and community.

"One Man in His Time Plays Many Parts . . ."

Much has been written over the last 30–40 years about the importance of local historical investigation as a way of bringing to history students an "increased interest and a heightened sense of realism" (Brown & Tyrrell, 1961, p. 1) and the power this approach has to make history "more relevant" and allow national trends to be more fully understood "when reflected in local incidents" (Lord, 1964, p.8). Brown and Tyrrell (1961) even went as far as to theorize that local history, properly used, could be useful in developing "community consciousness just as national history has been used to develop a national consciousness" (p. 12).

The recent growth in historical reenactment throughout North America, encompassing every epoch from the French–Indian Wars to the Vietnam War

has sparked a real interest in the use of reenacting as an effective teaching resource and as a means of "bringing history to life." Charles la Rocca (1993) writes about the experiences his students had with American Civil War reenactment involvement that ". . . they have come to think of local civil war soldiers as real people, with all the nobility and frailties of any other human being" (p. 44).

Although these ideas and projects are certainly commendable and reveal the great potential that the study of local history and the advocacy of "living history" has, it still, for the most part, remains the domain of a few brave souls who dare to be different and dare to remove the study of history from the sacrosanct realm of the textbook into the real world immediately outside the classroom. The reality of the average classroom, whether it is elementary, secondary, college, or university, is, for the most part, one of straight rows, overreliance on the textbook, and an unnecessary emphasis on a litany of facts, figures, and dates with few attempts at relating world events to local events or the thoughts of world leaders to the thoughts of local citizens as expressed in diaries, journals, or newspapers of the particular time period under study. As Ron Brandt states in his article on authentic learning in *Educational Leadership Magazine* (1993), " . . . all too frequently we turn what could be concrete activity into abstract exercises" (p. 2).

As a result, it can be easily deduced that, if the entire concept of the use of local history and the exploration of "living history" within classrooms is a tentative activity, then the next logical step of actually endorsing role-playing within those same classrooms enjoys a very limited usage and popularity. However, in all likelihood, most instructors are not deliberately refusing to see the value of such activities nor are most of them diametrically opposed to such approaches. In fact, there is a very high probability that the average

teacher sees great value in them. However, many instructors feel that they lack the expertise to adequately employ those resources and at the same time meet all the requirements of the curriculum. Others would argue that they are neither "local historians" nor even from the area in which they teach and, therefore, not familiar with local history resources and would not feel comfortable in exploring this approach. Others would suggest that to move the study of historical themes and eras from the realm of the mandated course textbook to the stage where students are actually assuming the roles of important historical characters/local citizens falls into the realm of the drama teacher, or at least the English instructor, and is certainly well beyond the limited range of a traditionally oriented history/social studies teacher. While it is easy to understand how these objections have come about, they do not, in our judgment, represent serious obstacles for any teacher from any background if the approach is a concerted, step-by-step approach as outlined in this paper/workshop.

Step One — Getting Comfortable

Both teacher and student must feel comfortable if the shift from a text-oriented exploration of history to a local living-history emphasis is to be a successful one. The instructor must feel confident that the curriculum-mandated aims and objectives are being met and that the research and information done within the classroom are being effectively presented. The student, on the other hand is in need of reassurance that he will receive help, direction, and guidance in the initial research attempts and that she is not going to be graded on acting expertise. The key component to classroom success is the reassurance that the process will be a gradual one and that the text will never be totally abandoned. All participants, teachers and students alike, will move into this new approach with caution and a minimum of pressure.

The initial need to find suitable local resources for the research component of the local history approach can be equally shared by student and teacher. Very few places exist where there are not suitable local resources available for historical research. Most areas have libraries or local historical societies that have large or small repositories of local resources. Important sources include letters, journals, estate records, court records, church records, cemetery records, local histories, local newspapers on microfilm, and books. In almost all cases, there are bound to be some local resources available for the research of at least one topic, theme, or time period in the course being taught.

Step Two — Warming up to the Idea

Once the research base has been established and clearly identified, both student and instructor must then get comfortable with the concept of role playing. To begin the process, it might be easier to assume small roles based on familiar historical figures that most students would have at least a passing knowledge of (i.e., Washington, Jefferson, Lincoln, etc.) and role play them in "warm-up" sessions. Students could be given the task of briefly researching a better-known character from the time period currently under study and coming to class prepared to speak, without the aid of costumes or props, to one other person and then eventually to a small group of fellow students who may or may not be "in character." Conversations rather than speeches should last a maximum of three minutes and be designed to provoke discussion and further questions rather than to present a complete, polished character. The point should be made to these fledgling role players that they need not know a great deal of information about a character initially but that they should be able to take a character's key achievements, contributions, character traits, quirks, and so on, and be able to comfortably project them filtered through their own personality. From the very onset, students should be reminded that

the assuming of a role of a character does not require the skills of an actor but rather the skills of living and observing. We all play many roles and our language, attitude, body language, facial expressions, and manners change as we play all the roles life requires of us (i.e., daughter, student, baby-sitter, employee, etc.). This task, with even just a small amount of practice, should not constitute a major dilemma as individuals, at any age, are capable of drawing upon " . . . a wide range of role behavior appropriate to the social context and the situational expectations of others" (Clark, Dobson, Goode, & Needlands, 1997, p. 24).

Step Three — Walking The Walk . . .

The focal point of the "warm-up" sessions should be to concentrate on the creation of fresh insights and new understandings of the character, as well as the historical time period, not only for the "portrayer," but more importantly for the audience experiencing and/or interacting with the character interpretation. There should not be an emphasis on creating a "script" and memorizing it but rather on the compilation of a series of interesting, key, anecdotal points concerning the character that can be naturally placed into a "conversational" format that is comfortable and natural for the individual "actor."

The teacher during this introductory period will come to visualize her role as one of facilitator, coach, encourager, and historical guide (in an assumed role) who maintains the integrity of the exercise by helping individual students "shape" the role being created. This "shaping" is really the application of form to the teaching materials (the content), in order to offer students the most effective opportunities for creating meaning (knowledge and insight) from the research and performance. The teacher must always keep in mind

that a "template" is being established in these early sessions for all future first-person explorations and presentations.

The instructor will also soon realize that there is no need for him to have anything more than a very basic grasp of dramatic presentations in order to create a very successful first-person scenario. The most important quality the teacher brings to the activity is her love of history and knowledge of what needs to be covered in the course.

Step Four — Talking the Talk . . .

Once the research base has been established and students are relatively comfortable with the initial phase of role playing, the focus can then shift from the research of the more famous character to the central focus of the exercise which is to assume the role of local citizens who played a role, to a greater or lesser extent, in the development and advancement of the local scene during the time under study in the classroom. The degree of involvement and the relative importance of the character researched and portrayed is of little importance. The real measure of a character portrayal is how realistically and clearly one can recreate the lifestyle of a period, reflecting the essence of a real individual, his reactions to everyday problems, her attitudes to the events of the day, personal commentary on local, national, and international events and social issues. The "period character's" strength lies in the creation of the personal, the human, and the intimate and not in being a fountain of factual information devoid of context.

Step Five — Decisions, Decisions

Through the task of researching local resources, students may narrow their choices to two or three characters, decide to create a composite character, or settle on a stock character (i.e., miller, tavern keeper, merchant, farmer, teacher, etc.) appropriate to the time as well as to the local milieu.

Once the local period character has been decided upon by the student, the attempt at establishing a relatively authentic representative from the era and locality begins. Adhering to the format/template established in step #3, the students should be given time "to create themselves again."

Step Six — What's Old Is New

A period character is a man, woman, or child who can convincingly portray, from a physical, mental, and vocal point of view, a three-dimensional person from the past. It implies a commitment to speaking and acting in the first person (the "I" voice and not the "They" voice). The key component in the creation of this character, once adequate research has been done, is the commitment to play a role to the best of their abilities and to concentrate on constantly creating, and recreating, a fully "fleshed-out" character. This can be initiated by completing a character outline sheet (see attached example sheet).

Appropriate period clothes, props, and accents are, of course, desirable but not in any way absolutely necessary. A very believable character can be conjured up simply through knowledge, facial expression, body language, and the impetus to engage others in meaningful conversation. Meaningful conversation should include, but is not limited to, the discussion of such topics as health, finances, politics, social conditions, religion, clothes, food, marriage, children, war, and neighbors, for example.

Step Seven — Coming of Age

Once the character has been "born," he will want to have a chance to interact with other "characters" within the class. As with the warm-up session, conversation should commence with partners and then move to larger groups and eventually, if feasible and acceptable to the participants, to presentations to the entire class. As characters grow and they become more comfort-

able with their roles, they may have the desire to move outside of the classroom and interact with the school at large or even the community. At this stage, the organization of a "spirit walk" may be desirable. Within the school, a half-day could be organized where small groups of students, suitably prepared beforehand, could be led from station to station (inside or outside of the school) by a "Spirit Guide" to meet and interact with a variety of "spirits" from the area's past and, most likely, from a variety of time periods (a "timeline" situation).

Step Eight — Taking the Show on the Road

The next step, after the characters and routine of the "spirit walk" are well established and all participants are very comfortable, would be to "take the show on the road" and perform a series of "spirit walks" out in the community, using appropriate sites, landmarks, or areas associated with the character as backdrops. The latter approach has been employed by the authors for several years with a great deal of success on all fronts. Not only do the students internalize a great deal of information about history and their community, but the activity serves the purpose of educating the local citizens about their area's past and generating a fair amount of tourist interest as well. Some "community spirit walks" that we have operated have involved a combination of more than fifty students (elementary, secondary, university) as well as several non-students (ranging in age from seven to seventy) and have run once every ten minutes, with groups of twenty to thirty people, for three hours a night over a span of three nights!

In addition to the many contributions this approach makes to the history classroom, the drama classroom, the school, and the local community, there are some very specific skills that are developed within individual students. A few of those skills are researching, problem solving, creative think-

ing, decision making, reasoning, presenting, self-discipline, teamwork, conceptualizing, tolerance, and risk taking.

Using the step-by-step process outlined in this paper, teachers and students, at any level, can easily and effectively experience this magical and meaningful world of escape and discovery. If the mark of truly authentic learning is evidenced through commitment, risk taking, and personal ownership, then the art of historical role-playing promises a glimpse of a truly authentic approach where new, meaningful, and engaging insights are only "a character away."

A Guide to Developing Characterizations

You need to develop a well-rounded, credible, and authentic character of your time period. In order to do this, you will need a better understanding of your character than documentation alone can provide. A biographical sketch of your character will give you parameters to interpret all the historical information you study. You should end up with a biography of your character's life experiences.

Do not assume that your twentieth-century reaction to information is the reaction your period character would have. You need to have an understanding of the cultural atmosphere of your time period and where your character fits into that environment. Determine what types of events your character could have experienced, and if you are relating this to your audience, is it believable?

Our purpose is to accurately inform and educate the public about the life and history of the time while making it personal and interesting. In order to do this, you need to become a period person with a past, present, and future to relate.

CHARACTER OUTLINE

Character Name:

Birth Date: Age Now:

Birth place and circumstances of birth:

Were you raised by your parents?

Nationality/Ethnic Background:

Mother:

Father:

Ancestry:

What significant circumstances, if any, during your childhood affect your character?

What habits, problems, or benefits have resulted from these circumstances?

How have current or past events in local or world history affected your character?

What is your present family situation?

How do you feel about your present family status?

What is your religious affiliation and how has this affected your current situation?

What is your physical condition?

Were you educated?

What is your profession and professional status?

What is your present economic/social status?

Is your appearance and demeanor appropriate to your economic/social status?

What about your appearance or demeanor relates to the audience who you are?

Where do you live and how did you get to this event or site?

Why are you at the site or event?

How do you feel about being there?

List 3–6 significant conditions or events in the life of your character.

Summary: In a paragraph, describe your character in terms of personality, feelings, beliefs, attitudes, values, and relations with others.

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Examining The Fruits of The Outdoor Education Tree From a Gender Perspective

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ABSTRACT

This paper explores the differential gender outcomes obtained in a longitudinal study undertaken in Australia. Specifically, the research tracked students for up to 24 months in an attempt to examine the impact of an Extended Stay Outdoor Education School Program (ESOESP) upon adolescent participants (n=409). Program impact, both immediate and residual, is analyzed using qualitative and quantitative methodologies. Ten identified variables are investigated from a variety of data sources viz: self-report questionnaires, personal interviews, parent input, log book analysis and timeline charts, teacher interviews, and personal observation of participants.

Introduction

For the most part, the raison d'être of outdoor education is underpinned by anecdotal evidence rather than empirically established statements of effectiveness. Given this stance, it appears that outdoor education may be suffering from a credibility crisis. Neill (1997b) exemplifies this point when he argues:

> To date, the vast majority of outdoor education programs have been sustained by an act of faith. We can choose to continue walking along the path of faith, however, this will require praying harder than ever that schools, teachers, parents, and funding bodies don't dare question the evidence for that faith. (p. 198)

Although outdoor education can take place within a myriad of contexts, this study deals specifically with extended-stay outdoor education school programs (ESOESPs) for adolescents. For the purpose of this study, ESOESPs are defined as residential school programs lasting for a minimum of roughly forty weeks.

Background to ESOESPs

The work of Dr. Kurt Hahn in the post-WWII years was instrumental in shaping outdoor education as we know it today. In essence, he maintained that the traditional school curriculum was inadequate for the total development of the child (Ewald, 1970; Ryan & Gray, 1993). Hahn repeatedly emphasized the need for education to reach beyond the classroom and for students to find expression in the world at large. His educational thought advocated that adolescents need to test and prove themselves in the outdoor setting in order to develop and enhance their self-concept (Rohrs, 1970). The misguided nature of contemporary education is also articulated by Mortlock (1987) when he maintained that:

> Education today is unbalanced in terms of growth of young people. The physical and emotional needs and the abilities of youth tend to be regarded as peripheral, rather than of central importance, subjugated to a great extent by the need for success in examinations. (p. 55)

To address these educational inadequacies, Hahn established the Gordonstoun School in Scotland where he implemented his pedagogical philosophy (Schoel, Prouty, & Radcliffe, 1988). One of the main features of the school was the Moray Badge which involved four steps: 1) reaching standards in athletics; 2) undertaking expeditions at land or sea; 3) completing a meaningful and personalized achievement in an area of skill or craftsmanship; and 4) providing community service. The Moray Badge award was later developed

to become the Duke of Edinburgh's Award scheme. Hahn's underlying "Outward Bound" philosophy has grown and spread throughout the world according to Ryan and Gray (1993):

What has been preserved as a common theme is that education should impel people through experiences which enhance:

- self awareness and responsibility;
- an ability to value and work with others;
- an environmental appreciation;
- a capacity to embrace challenge, and
- a tenacious spirit. (p. 7)

Need for the Study

Outdoor education in its various forms has been subject to the researchers' microscope for several decades (Klint, 1990). Historically speaking, research into the outdoor education arena began in earnest in the 1950s with a numerical tally of schools incorporating survival training in their curriculum. During the 1960s, the evolving research centered around assessing the inherent personal and social benefits of participation, such as: enhanced self-concept; lowered recidivism rates for youth at risk; and improved academic achievement (Hanna, 1992a).

The need for the study emanated from the apparent dearth of rigorous longitudinal and systematic evaluation, whether it is within the broad umbrella of outdoor education, or within the narrow context of school-based outdoor education programs. Hanna (1992a) reinforces this aspect when she argues that outdoor experiential education programs:

> . . . work and elicit a wide variety of positive personal, social and therapeutic benefits. Declining resources and increasing demands on accountability suggest we need to be able to demonstrate these benefits unequivocally to those in the decision making positions. As researchers, we can only benefit by looking into our reflective pool and considering where we've been, and

> what we've done and how well we have reached our objectives. Our body of research can only benefit from critical inquiry into the designs and methods that have been used to provide us with an answer to the questions. After all, learning from our experience is what we are all about. (p. 233)

In an age of educational accountability, with incessant calls for a back-to-basics movement, outdoor educators need a more credible base to justify the incorporation of the peripheral or fringe subjects into the conventional educational mainstream (McRae, 1989; Patterson, 1991). Within the North American context, Hanna (1992b, p. 77) eloquently argues that "educators are confronting a 'back to basics' wave designed to focus them and their students on identified L.O.'s (learning outcomes) and reduce time devoted to perceived extraneous and frivolous experiential components and processes." Undeniably, the reality facing contemporary education is that it is ". . . in the grip of conservative educational reformers . . . increased emphasis on student passivity, rote memorization, standardized testing and other reforms that seek to eliminate adventure from education" (Miles & Priest, 1990, p. 127).

Hence, the accountability of ESOESPs in the current education climate is questionable and has primarily fueled the need for the study. The field needs to deepen its understanding of the educational processes and subsequent impact of ESOESPs (Gray & Patterson, 1994). Put within the context of the conference theme *"Deeply Rooted, Branching Out,"* we need to examine the "fruits" of the outdoor education "tree."

Gender Issues and Outdoor Education

As the related literature in the outdoor education arena gains momentum, differential gender outcomes are arguably the most ubiquitous individual difference being subjected to the researchers' microscope. Ironically, however, gender differences in outdoor education is an intriguing topic for

most facilitators. In the gender debate, it is significant to note that self-concepts and self-images of both boys and girls can be favorably enhanced through participation in outdoor education programs (Henderson, 1992; Humberstone & Lynch, 1991; Marsh & Richards, 1987; & Mitten, 1992). Longitudinal studies assessing the impact of outdoor education upon masculinity and femininity are rare, however. Marsh and Richards (1987) examined the impact of participation in a 26-day Outward Bound program upon both males and females (n=264) on measures on masculinity and femininity. They concluded that the intervention enhanced:

> Self-perceptions of masculinity in young men and women . . . (it) also seems to enhance femininity, though the size of this change is smaller and support for this contention is weaker. However, the results clearly indicate that participation in Outward Bound did not produce a decline in femininity. (p. 15)

Accordingly to other researchers, outdoor education unfortunately has been traditionally stereotyped as a masculine playing field (for instance, Humberstone, 1986, 1990). This aspect is illuminated by Bialeschki (1992, p. 52) when she suggests that "historically, the wilderness has been portrayed as male domain with exploring and discovery seen as highly masculine adventure." In an ideal setting, outdoor education should be presented as a gender neutral phenomenon on a level playing field. Furthermore, Lirgg and Feltz (1989) posit that when females perceive that a task is gender-neutral, they have the same expectations and self-confidence as their male counterparts.

Miranda and Yerkes, cited in Henderson (1992, p. 50) theorize that "women are an emerging outdoor audience interested in freedom from gender-imposed roles." It is clearly evident that the vicissitudes of the outdoor educa-

tion experience open up opportunities for women who struggle for male-female equality. Humberstone and Lynch (1991) purport that:

> Observations of girls during Outdoor Education classes both in New Zealand and England, strongly indicate that some girls are immediately reluctant to participate in adventure activities, despite the apparent nonthreatening nature of the activity . . . girls tend to perceive themselves as being unable to cope physically and emotionally with risky and/or arduous practical tasks. Girls' perceptions of their inabilities may well be rooted in their own particular preconceived and media-influenced images of outdoor pursuits, but also their lack of experience and perhaps their uncertainty about new activities. (p. 28)

However, Neill (1997a, p. 185) advocates that there is "a noticeable gender bias in the volume of material available . . . there is a strong and increasing trend for females to be featured in educational and research/evaluation literature more than males." Interestingly, there is an expanding body of research which supports the notion that females achieve greater gain scores (that is, a change in pre- and post-test scores due to intervention) on a wide range of measures than their male counterparts (for instance, McIntyre, 1987; Neill, 1997a; Nussbaumer, 1988; & Sveen, 1995). Neill (1997a, pp. 188–189) also suggests that "this may surprise some people and appears to challenge the popular myth that outdoor education is largely conducted to suit males and does not address the needs of females." This begs the question, "Why do females achieve better results?" Is it because they had lower initial scores? Is it due to the self-select bias? The explanations are extremely vexing indeed. In Figure 1, Neill attempts to summarize the research reporting outcomes for males and females.

Figure 1. Outdoor Education Research Reporting Outcomes for Males and Females (Adapted from Neill, 1997a, p. 188)

Studies reporting either no differences in change scores or an overall mixture of differences in change scores for males and females	Year	Outcome Measure
Bertolami (cited in Hattie, Marsh, Neill, & Richards, 1996)	1981	Self-Esteem Focus of Control
Ewert & Heywood	1991	Group Development
Hendy	1975	Personality
Koepke	1974	Self-Concept Anxiety
Marsh & Richards	1989	Sex-Role Attributes
Marsh, Richards, & Barnes	1987	Multidimensional Self-Concept Focus of Control
McDonald	1996	Self-Esteem
Mitchell & Mitchell	1989	Multidimensional Self-Concept
Morrison	1996	Social Cooperation
Owen	1990	Ropes Course Impact
Owens	1984	Personality
Raze	1990	Outdoor Attitude
Young & Ewert	1992	Fears

Studies reporting predominantly greater change scores for males	Year	Outcome Measure
McDonald	1996	Self-Role Attributes
Richards	1987	Physical Self-Concept
Van Gelder, Richards, & Neill	1993	Trait Anxiety

Studies reporting predominantly greater change scores for females	Year	Outcome Measure
Burrus–Bammel & Bammel	1986	Environmental Knowledge
Fersch (cited in Richards, 1977)	1972	Multidimensional Self-Concept
Finkenberg, Shows, & DiNucci	1994	Multidimensional Self-Concept

continued...

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Studies reporting predominantly greater change scores for females/cont.	Year	Outcome Measure
Fraser, et al. (cited in Hattie, Marsh, Neill, & Richards, 1996)	1991	Vigor Personal Relations
Galpin	1989	Self-Concept Hardiness
Henderson & Bialeschki	1982	Self-Concept of Staff
McIntyre	1987	Multidimensional Self-Concept
Mitchell & Mitchell	1989	Locus of Control
Neill & Heubeck	1995	Mental Health
Neill & Richards	1996	Course Evaluation
Nussbaumer	1988	Physical Self-Concept
Richards	1996	Group Process Observation Scale
Simpson (cited in Abbott, 1987, and McIntyre, 1990)	1981	Wilderness Attitudes
Sveen	1995	Self-Esteem

An Insight into the Timbertop Experience

Timbertop, located near Mansfield, is an innovative ESOESP for students attending the Geelong Grammar School, Victoria, Australia. Established in 1952, Timbertop is a coeducational school which provides an outdoor education experience for the entire Year 9 student population (average age 14–15 years), each of whom spends their full academic year in residence. Whilst totally immersed in this bush setting, students engage in outdoor and experiential education whilst simultaneously maintaining a normal academic curriculum for Year 9 pupils in Victorian schools. The outdoor education component of the Timbertop program involves, on average, at least three days per week, and may extend up to six days for major expeditions. Regular activities at Timbertop include cross-country running, hiking, cross-country skiing, canoeing, and a number of locally developed games, both team-based and individual, appropriate to the outdoor setting. Each student is required to

undertake a solo camping experience near the school, and is assigned to assist one of the local organizations or employers in a community service project. Weekly activity sessions are also included to cater to a variety of hobbies, sports, and other personal interests.

Students are assigned to "units" which are self-contained living quarters for roughly 15–16 students. It is a spartan existence as there are no curtains, central heating, or fly screens. Once designated to a unit, students learn to live, sleep, and shower with one another. Water is heated from wood-burning boilers and students are responsible for the managing of their daily routine such as housekeeping, study regimes, and collecting and chopping the fuel for hot water or the open fireplaces which heat the unit. The severity of the elements is heightened by the geographical location of Timbertop. Literally, the place bakes in the summer heat and freezes over during the snowy winter months. As McArthur and Priest (1993, p. 19) eloquently explain, "and herein lies the nexus of the Timbertop experience — people learn to live with the reality of consequences due to their actions (or inactions)."

Parents are only permitted to visit their child once every ten weeks. In many ways, students are "cocooned" in an existence which is devoid of the many creature comforts and trappings of our modern buffered society. Access to telephones or television is denied, and outside contact is maintained through letter writing or reading the daily newspapers. Quite clearly, the students undergo "withdrawal" symptoms as they are weaned off junk food, television, walkmans, and computer games — but it is all part of the Timbertop philosophy.

Students have an integral and crucial role in the maintenance of the school. Timbertop does not employ domestic help as the students are responsible for duties that would gladden a mother's heart, such as cleaning, sweep-

ing, scrubbing toilets, emptying rubbish, and serving meals. On a rotational basis, members of each unit are assigned to various jobs such as mail room, recycling, "slushie" in the mess hall, maintaining the school grounds, or unit leader — just to name a few. In many respects, Timbertop is representative of a microcosm of society, and each individual member must pull their weight to ensure the smooth running of the unique school community. As such, it can be seen that Timbertop is imbued with the philosophies of Kurt Hahn. For the most part, students emerge from their twelve-month sojourn to the bush with an appreciable improvement in their mental, social, and physical development. Similarly, their skills in time management, goal setting, self-reliance, interpersonal relationships, and community living have made significant gains. To this end, McArthur and Priest (1993) believe that Timbertop is instrumental in fostering:

> . . . the development of initiative, personal integrity, courage, imagination, leadership, self-esteem and a sense of community . . . (a) heightened self confidence, greater facility in problem solving and a stronger appreciation of the natural environment. (p. 19)

Methodology

The total evaluation package for assessing program impact (both immediate and longitudinal) upon the participants, employed both qualitative and quantitative techniques. Qualitative data was obtained through student interviews, personal observation, log books, time line charts, parent input, and teacher interviews. Quantitatively, data was gathered from three instruments: the Real Me Questionnaire (RMQ), the School Life Questionnaire (SLQ), and a Parent Questionnaire (PQ). These instruments were designed specifically for this study. For those requiring further information, a thorough

overview of the quantitative research tools can be found in Gray, Patterson, and Linke (1993). Briefly, however, the genesis of the quantitative instrumentation was in the identification of the salient components of ESOESPs. These analyze ten subscales which include: autonomy; personal relationships; social responsibility; health/physical aptitude; environmental sensitivity; academic/cultural achievement; appropriateness of curriculum; quality of teaching; school spirit; and interpersonal relationships. In an attempt to triangulate the data, PQs were sent to parents roughly nine months following their child's departure from the ESOESP (for the 1993 cohort only).

The Research Design

The research design follows a conventional pre-test/treatment/post-test design. Two questionnaires (RMQ and SLQ) were administered to the entire school population for two consecutive year groups (1993 cohort, n=201, and 1994 cohort, n=208) at the beginning, middle, and end of the ESOESP. The 1993 cohort also had a follow-up test which was readministered 12 months after departure from the ESOESP. The complete data-gathering schedule is for the two cohorts as outlined in Figure 2 and Figure 3.

Figure 2: Outline of the Quantitative and Qualitative Testing Program for the 1993 cohort

Measure	1993	1994
Real Me Questionnaire (RMQ)	Feb 93; Jun 93; Dec 93	Dec 94
School Life Questionnaire (SLQ)	Feb 93; Jun 93; Dec 93	Dec 94
Fitness Data	Feb 93; Dec 93	—
Personal Interview	Feb 93; Jun 93; Dec 93	Dec 94
Time Line Chart	Dec 93	—
Log Book	Dec 93	—
Parent Questionnaire (PQ)	—	Sept 94
Teacher Interview	Dec 93	—

Figure 3: Outline of the Quantitative and Qualitative Testing Program for the 1994 Cohort.

Measure	Time
Real Me Questionnaire (RMQ)	Feb 94; Jun 94; Dec 94
School Life Questionnaire (SLQ)	Feb 94; Jun 94; Dec 94
Fitness Data	Feb 94; Dec 94
Personal Interview	Feb 94; Jun 94; Dec 94
Personal Observation	Feb 94; Jun 94; Dec 94
Time Line Chart/Log Book	Dec 94

Discussion

Practitioners in the outdoor education field would argue that outdoor education is a powerful pedagogical tool (Doherty, 1995; Ewert, 1983; Gass, 1992; Knapp, 1992; Potter, 1992; Richards, 1990; Stremba, 1989). It possesses the inherent potential to reach participants in meaningful ways and counter inequality between the sexes (Bertolami, 1981; Bialeschki, 1992). However, females have decidedly different educational experiences than their male counterparts (Gilligan, 1993) and these issues must be taken into consideration when formulating outdoor education programs.

Timbertop provides a unique comparison between male and female participants as the school presents the curriculum in a gender-neutral fashion. The issues associated with a "level playing field" are addressed throughout the fabric of the workshop. Analyzing differential gender outcomes in and of themselves surfaces some intriguing arguments (Henderson, 1992; Humberstone & Lynch, 1991). Within this context, the immediate past Headmaster of Timbertop, Simon Leslie, cited by Ricketson (1993), purports that:

> The girls have had a humanizing influence on the school. They are not interested in all the macho stuff, and most of them are more mature emotionally than the boys. They tend to pick up on

> the philosophy of Timbertop more readily and sometimes help the boys early on when they are struggling to adjust. (p. 26)

Anecdotal evidence gleaned from conversations with teachers at Timbertop clearly supports the suggestion that girls were successful and benefited from the experience provided by the school. McKay, cited by McArthur and Priest (1993), hypothesized that " . . . girls were more positive than boys toward social and personal dimensions of the experience, while boys were more positive than girls about the organizational, physical and environmental dimensions." (p. 21)

The qualitative and quantitative data will be examined at length during the workshop. A model will be put forward which incorporates a tree metaphor (see Figure 4). This critically examines the "fruits of the ESOESP tree" at a covert and overt level. Briefly, however, the "fruits" yielded by the tree are contingent upon the nurturance and sustenance provided by a myriad of factors interacting below the surface. Many variables come into play beneath the surface and are not necessarily factored into the research equation. Undoubtedly, the issues addressed in Figure 4 impact upon the potential benefits derived from programs viz: timing, participant readiness, the outdoor education setting, the physical elements encountered. and a multitude of issues associated with facilitation skills and techniques.

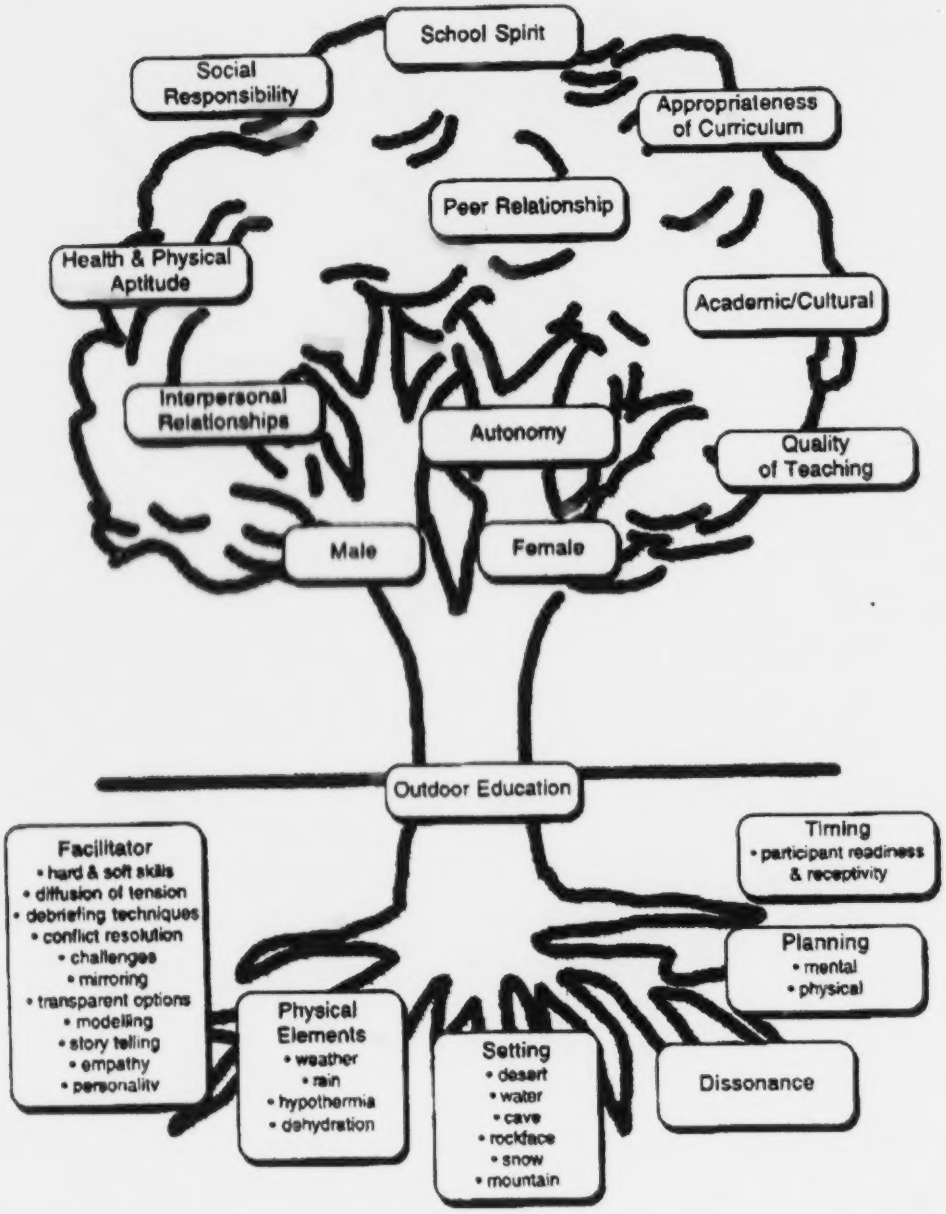

Figure 4. Fruits of the ESOESP Tree

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Conclusion

In summation, Timbertop represents an atypical case study in its own right. It provides the opportunity to identify potential positive aspects associated with female involvement in outdoor education which has traditionally been considered a male dominated domain (Mitten, 1992; Warren & Rheingold, 1993). ESOESPs can be justified as an educational adjunct capable of instilling positive attitudinal and behavioral change in participants. The findings should enlighten facilitators of outdoor education programs about the various differential gender outcomes received by participants. In turn, facilitators should be able to reassess their program delivery in order to optimize the "fruits" yielded from the outdoor education tree.

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Hamsters?! What Does 4-H Stand for, Anyway?

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ABSTRACT

Most people think about farms and county fairs when they hear "4-H." 4-H is much more . . . it's positive youth development and experiential learning in nonformal settings. This paper gives the history and background of 4-H Youth Development, explains what youth development is, and shows how the Experiential Learning Model is used in 4-H. Lastly, this paper identifies eight key components which are crucial for the healthy development of young people, and explains how these components can be used to build a successful youth development program.

History, Background, and Explanation of 4-H Youth Development

When people ask me "What do the four H's stand for?", sometimes, to elicit a smile, I start naming any "h" word that comes to mind: hamsters, haystacks, hula hoops, hamburgers, and so on. Many people don't know that 4-H is about leadership, technology, arts, and the environment. They don't know that kids can travel to Japan through 4-H, attend summer camp, go rock climbing, and build web pages. 4-H reaches the young and the old, and is found in cities, in the country, and in the suburbs.

So what is 4-H? 4-H is the oldest and largest publicly funded youth development organization in the United States, and exists in similar forms around the world. It started more than 75 years ago as a vehicle for extending the learning of the land-grant university to youth in rural communities. 4-H is part of the Cooperative Extension Service of the United States Department of Agriculture funded through federal, state, county, and private sources. The curriculum includes research-based university information put into a hands-

on format which adults and older youth use in teaching life skills to other youth. 4-H is active in almost every county in the U.S.A. The targeted audience includes all school-age youth, 5–19 years old, their families, and adult members of the community. 4-H even exists at the collegiate level.

4-H started out as a crop-growing contest for youth. Since then the 4-H symbol has evolved into a four-leaf clover with each leaf representing one of the H's: Head, Heart, Hands, and Health. Today's 4-H youth recite the pledge: "I pledge my Head to clearer thinking; my Heart to greater loyalty; my Hands to larger service; my Health to better living; for my club, my community, my country, and my world." As society has changed, 4-H has adjusted to meet the needs of kids in the '90s.

4-H is considered a youth development organization. The term "youth development" means the process of growing up and developing one's capacities in positive ways. It includes boys and girls of all ages building life skills and developing strengths, interests, and talents. Family, friends, and the community play an important role in youth development, socializing youth and providing experiences, challenges, and support. Youth development is different from academic studies, yet is necessary for helping young people to grow into productive adults. Sometimes classified as "non-formal education," youth development is an organized, systematic approach that happens outside of regular school. It can take place in kitchens, churches, gymnasiums, meeting halls, county fair grounds, scouting groups, 4-H clubs, and any place that youth and adults can come together and learn (Walker & Dunham, 1994).

Youth development organizations include several prominent characteristics. Youth and adult participation is voluntary, and the organization's values reflect the core values of the group. A youth development organization is allowed to identify its own goals and can respond to local agendas. The

organization might be structured as a club setting, camp, creative or expressive art form, sport, group meeting, or event. Achievement and growth are usually recognized through badges, ribbons, trophies, certificates, and expanded leadership or performance opportunities. Youth development organizations teach life skills through experiential education using a teacher/learner partnership (Walker & Dunham, 1994).

The Experiential Learning Model is used in 4-H Youth Development programs. An example of this is on page 5 of the 4-H publication, *Dog Group Activity Guide*. The publication states that "hands-on involvement is the most effective method of 4-H project work." "Learning by doing" is one of the main reasons 4-H has been so widely recognized and respected in the field of nonformal education. The activity guide quotes John Dewey: "Experiential learning takes place when a person is involved in an activity, looks back and evaluates it, determines what was useful or important to remember, and uses this information to perform another activity."

The model shown in the *Dog Group Activity Guide* is a circular flow chart with the five steps in the Experiential Learning Model. The process is as follows: First, *experience* the activity. Perform it or do it. Youth have a hands-on experience. Second, *share* the results, reactions, and observations. Youth describe results of the experience and their reactions. Third, *process* by looking at the experience; analyze and reflect. Youth relate the experience to a targeted life skill. Fourth, *generalize* to connect the experience to real-world examples. Youth connect the life skill to the larger world. Lastly, *apply* what was learned to a similar or different situation; practice. Youth use the new life skill in other parts of their lives. The model is summed up by a three-step triangle: Do, Reflect, and Apply.

The activities outlined in the *Dog Group Activity Guide* provide ideas about how to involve youth in ways that help them develop life skills. At the same time, youth are learning about some aspect of dogs, whether it's obedience training, reproduction and genetics, grooming, nutrition, careers, or animal welfare.

The 4-H dog project is just one example of subject matter taught through experiences in 4-H. Pittman (1991) has identified five basic competencies which youth need in order to grow into successful adults. These competencies include: Health and Physical; Personal and Social; Cognitive and Creative; Vocational; and Citizenship. These areas are all covered by 4-H Youth Development programs, and also by most formal academic schools. The difference between formal and non-formal education comes in the design and delivery method. The three fundamental principles which guide 4-H reinforce the belief that: youth participation is essential, experiential methods are preferred, and caring adults are essential to program success. In these ways, 4-H covers a broad range of topics and activities which involve both rural and urban youth in the learning process (Walker & Dunham, 1994).

Keys to Quality Youth Development

Konopka (1973) and Pittman (1991) have identified important components crucial for healthy youth development. The University of Minnesota Center for 4-H Youth Development has designed a working tool, a 20-page publication called *Keys to Quality Youth Development*, in order to stimulate, challenge, and encourage youth and adults to work together to plan, conduct, and evaluate quality experiences. *Keys to Quality Youth Development* explains each of the eight key components important in the healthy development of young people. Learning experiences are more powerful when tied to one or more of the eight identified keys.

The keys are that youth feel safe, experience belonging and ownership, develop self-worth, discover themselves, develop quality relationships with peers and adults, discuss conflicting values and form their own, feel the pride and accomplishment that comes with mastery, and expand their capacity to enjoy life and know that success is possible. The discussion of each key includes a premise, a foundation, outcomes, practices, examples, tools, tips, insights, and questions for youth. A brief summary of the eight components follows.

Youth learn better and take part in a program when they feel physically and emotionally safe. One way to create such an environment is to allow youth to have a voice in choosing the location for the activity or event, and to let the group set the expectations for participation. This kind of setting encourages trust, honesty, and respect between youth and adults.

When youth can experience belonging and ownership, they will feel included and motivated. Youth should be involved in the planning, allowing plenty of time for discussion, questions, and decision making. Youth should have significant roles as participants and leaders.

Youth develop self-worth through meaningful contribution. They should have a choice in what they want to do, and what they want to learn. The five steps in the Experiential Learning Model should be used in the process. Involving youth in important roles and responsibilities will allow them to feel accepted, acknowledged, and appreciated.

Youth should be encouraged to try new things and learn about themselves. Experiences should relate to real-life situations, with plenty of time to share their stories. Teaming youth up with mentors is helpful, as is role-playing and community service projects. As a result, youth discover and

practice their interests and skills, test their independence, and take control of their lives.

Developing quality relationships with caring and trusting adults is another key to the healthy development of young people. In a new situation, ice breakers and get-acquainted activities are helpful for getting on a first-name basis. Adults and youth should be encouraged to learn and participate as teams. This kind of interaction encourages respect and communication between both generations.

Youth need a safe place to talk with their peers and other adults about values and topics that are important to them. Ground rules may need to be set to assure a respectful environment, and people involved need to listen to each other. All beliefs and questions should be taken seriously so youth are able to get information, understand others' views, and build their own set of personal values.

Youth experience success by completing activities appropriate for their stage of development and preferred style of learning. Youth should set goals, both as individuals and as groups, and be able to achieve them. Action plans can be developed, with structured time for feedback. Youth should feel the pride and accountability that comes with mastery.

Lastly, youth should expand their capacity to enjoy life and know that success is possible. One way to do this is to provide informal interaction with peers, and to plan activities that offer fun and adventure. Youth learn and grow from successes and failures.

These are eight important elements in healthy youth development. Learning and growth is enhanced by including one or more of the above keys in a program or activity. 4-H Youth Development uses these techniques and

practices to build successful programs, and these same ideas can be effectively applied to all youth development programs with positive results.

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Tapping Your Humor and Creativity Roots For Experiential Education

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ABSTRACT

Humor, playfulness, and creativity are critical roots for the experiential educator's presentations. Like the roots of the willow in the wind, they strengthen programs and allow for flexibility when shifts are necessary. Participants will play games, engage in group discussions, observe demonstrations, practice skills, and better understand their own humor and creativity. This workshop is designed to help participants "lighten up" and enhance their presentation and facilitation skills. With positive humor, playfulness, and creativity, facilitators will be better able to energize, educate, entertain, and motivate group members to shift to more positive paradigms and better interpersonal relationships.

Facilitators of experiential education set the stage for their audiences' experiences with their oral communication and body language. An overly serious facilitator can cause a group to lose esteem and hope, as well as be totally turned off by the experience. Whereas a facilitator with a good sense of humor, playfulness, and lots of creativity can help groups have wonderful and memorable experiences in their training. It's not so much "what you do" as it is "how you do it." This workshop will help participants make shifts in personally limiting paradigms (I'm not humorous. I'm not creative.) and show them how to improve humor and creativity skills. Participants will be encouraged and inspired to play more, laugh more, and to take more risks in their presentations in order to improve their audiences' experiences and learning.

This workshop is deeply rooted in quality facilitation and experiential education. It branches out to diversity in learning styles, intelligence, and personal preferences. It embraces adventures in learning and personal growth. New seeds of humor, play, and creativity will be planted in the minds of participants to try and to improve upon. As these seeds are fertilized with personal experience, individuals will blossom into better facilitators. The fruits of their labors will be seen in the quality of their programming and the resulting satisfaction their audiences express.

In this workshop participants will play games (ice breakers and energizers), engage in large- and small-group activities and discussions, assist the presenter in the demonstrations of humor and creativity, practice humor and creativity skills, and begin developing a personal humor and creativity action plan. During the games, participants exchange information about their personal humor and creativity and discuss the value of gaining such knowledge. Examples of magic tricks, props, storytelling, juggling, puzzles, string figures, fun music, puppetry, and cartooning are used to show how humor and creativity can help communicate and educate. Participants review resources, practice magic tricks, juggle with scarves, make string figures, and play a kazoo or a nose flute (a little risky). For the future, participants are encouraged to start a resource book of humor and creativity, develop a personal humor and creativity plan, and form support groups for follow-up with their action plans. Fun and laughter throughout the workshop are guaranteed!

The presenter wants participants to intuitively understand an important rationale for being humorous:

People who are more humorous are more playful . . .
People who are more playful are more creative . . .
People who are more creative find more solutions . . .
People who find more solutions are better able to deal with change, everyday challenges, and the associated stress.

Additionally, he wants participants to go away with personal commitment to improve their humor and creativity skills in order to improve their facilitation and to help others "lighten up" and be more hopeful and optimistic. Lastly, he hopes participants will etch in their memories the wise words of his great-grandma Anna-Marie Anna-Mararr Lucy-Lee Lucy-Farr Gallee-Hootie Waters, "If ya don't keep a good sense of humor, sooner or later, ya ain't gonna have any sense at all!"

About the Presenter:

Playing with the humor and creativity connection (HA! HA! To AHA!), Avery Henderson emphasizes the importance of humor and creativity to wellness, work, and interpersonal relationships. (He's not fooling around . . . well, maybe a little!) Avery is a speaker, edutainer, trainer, and corporate morale and productivity consultant. Walking his talk, he has created three hilarious characters with which to "edutain": Mickey Le Pew the Clown, Whoopeedoo the Magician, and Gamey the GamesMeister. Avery holds memberships in the National Speakers Association, the American Association for Therapeutic Humor, the Association for Experiential Education, the American Society for Training and Development, the International Brotherhood of Magicians, and Clowns of American International.

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Attitudes and Perceptions Concerning Persons with Disabilities: Potential for Growth[1]

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ABSTRACT

This presentation examined issues that many educators express when facilitating outdoor adventure programs that include persons with disabilities. Several introductory exercises designed to provide greater sensitivity regarding disability issues were conducted. Results from a national study of adventure therapy program directors and staff members concerning disability and related concerns were presented. The major findings from directors' responses were that: (a) programs are accessible and staff attitudes are generally positive toward persons with disabilities, (b) program accommodations for persons with emotional disabilities are easier to implement than those for physical and/or cognitive impairments, and (c) staff training and consultation on disability issues could be improved. Information regarding staff members' responses revealed a general consistency with directors' assessments. However, there were some unique preferences with regard to specific disability groups expressed by staff members and specific concerns as to staff competencies in meeting the needs of persons with disabilities. Implications for professional practice were discussed and resource information on related disability topics was provided. The workshop culminated in an activity where audience members designed a staff training program to enhance staff awareness concerning ability and related issues.

Adventure therapy programs have been used with a number of persons with disabilities, including persons with developmental disabilities (e.g., Carter & Foret, 1990; Zemke, Knuth, & Chase, 1984), substance abuse problems (e.g., Kennedy & Minami, 1993), visual impairments (e.g., Stuckey & Barkus, 1986),

[1] Because of space limitations, only data from directors' responses were presented in this compendium. Staff survey responses were presented, however, at the presentation. Persons desiring this information in a more complete report may contact the presenter at the address provided. Copies of the group exercises used in the workshop are also available.

long-term mental illness (e.g., Roland, Summers, Friedman, Barton, & McCarthy, 1987), and various physical disabilities (e.g., Austin, 1987; Robb & Evert, 1987). Despite greater numbers of persons with disabilities participating in adventure therapy programs (Sugarman, 1993; Terry & Terry, 1995), there are indications that staff attitudes toward and perceptions about persons with disabilities represent a significant barrier (e.g., Havens, 1992). This conjecture has not been tested empirically, however. Further, to what extent staff members perceive competence in serving persons with disabilities, preferences for working with particular disability groups, and attitudes toward working with persons with disabilities has not been examined within the adventure therapy field. Information regarding these issues would benefit staff training in better serving persons with disabilities.

Method

Using the *Directory of Experiential Therapy and Adventure-Based Counseling Programs* (Gerstein, 1992), administrative personnel were asked to participate in the survey. The designated contact person as listed in the *Directory* was sent a research packet in April 1996. The survey packet contained a letter of introduction describing the purpose of the study, survey instrument, and return self-addressed stamped envelope. A similar research survey distributed to a staff member selected at random by the director was also included in the packet. Each director was asked to complete a 3-page survey instrument which contained demographic questions regarding respondent (e.g., ethnicity, gender, disability status, academic training, work experience) and program characteristics (e.g., type of programs offered, staff hiring requirements), professional practices as related to disability issues, and perceived competencies of program staff, training needs, and attitudes toward persons with disabilities. Because of financial constraints, no attempts for follow-up were conducted.

Survey Instrument. Survey items were developed through a selective review of the literature using three strategies. First, articles published in the *Journal of Experiential Education* and the *Therapeutic Recreation Journal* that addressed disability themes or used persons with disabilities as part of an adventure therapy intervention were reviewed. Second, four textbooks on adventure therapy were examined with regard to inclusion of disability information (i.e., Davis-Berman & Berman, 1994; Gass, 1993; Havens, 1992; Schoel, Prouty, & Radcliffe, 1988). Third, a database search through the National Rehabilitation Information Center using identified descriptors (adventure-based counseling, adventure therapy, experiential therapy, risk education, wilderness therapy) was conducted to identify published articles, conference papers, and papers of limited circulation. This review resulted in a number of content item themes regarding architectural accessibility, staff attitudes toward persons with disabilities, areas of perceived competence and training needs, and adaptation, integration, and participation of persons with disabilities in adventure-based counseling programs. An initial pool of 32 items using a Likert-type scale of 1 ("strongly agree") to 7 ("strongly disagree") was developed and distributed to four adventure-based counseling personnel (two directors and two staff members) and one administrative personnel member affiliated with AEE for their reaction and input. Minor editing changes were recommended and four items were deleted because of redundancy and lack of clarity. The final survey was distributed to organizational members that offered adventure-based counseling and experiential therapy programs within the United States.

Participants. Of the 487 program directors contacted, 176 completed the survey, resulting in a 36% return rate. With respect to demographics, 90 males (57%) and 69 females (43%) were of White, European descent (91%). Respondents tended to be persons without disabilities (96%) who were trained at the

bachelor's level (52%). They had worked an average of almost 7 years in program administration.

Results

Directors' perceptions regarding disability and related issues were somewhat mixed when applied to adventure-based counseling programs. On the one hand, directors seemed unsure as to whether programs were physically designed to accommodate the variety of individual abilities. Similarly, they seemed unsure as to how to adapt programs for persons with severe physical and/or cognitive disabilities and, to a lesser extent, persons with severe emotional problems. One way to address this knowledge gap would be to retain the use of consultants who have disability expertise either through personal experience, formal training, or both. This resource has not been widely used in program design or staff training, however.

With regard to staff knowledge in meeting the needs of persons with disabilities, directors perceive that staff may need additional formal training in several areas, most notably in areas of medical aspects of disability, personal/social adjustment issues, and modifications to accommodate persons with disabilities. Despite this information gap, directors perceive that staff attitudes are generally positive and consistent across disability groups. As further indication of favorable attitudes reported by directors, a general contention is that programs that include both persons with/without disabilities are therapeutically better than programs that include persons of similar disabilities only.

When considering that directors believe that greater numbers of persons with disabilities are expected to participate in adventure programs, they do not necessarily believe that this increase will generate new sources of revenue. Perhaps this perception may, in part, explain why directors are undecided about re

habilitation program staff understanding the value of adventure programs for persons with disabilities.

Limitations and Conclusion

Because of the relatively low response rate, a major concern has to do with generalizability of results. To what extent these results are indicative of the larger majority who did not respond is not known. Given that this study was the first attempt to ascertain directors' perceptions regarding disability and related issues, it serves as a benchmark for subsequent study. A second limitation concerns the issue of using self-report measures. Because the survey ascertained directors' perceptions, it may or may not be indicative of actual behavior or facility practices. Still, one strength of the study was that items pertaining to staff issues were also asked of a staff member chosen at random by the respective director (although these results are not reported in this summary). This comparison provided an analysis as to where perceptual consistency existed between directors and their staff when considering staff knowledge, competence, and attitudes toward persons with disabilities. Future research may wish to survey participants with disabilities regarding the same or parallel questions that were asked of adventure program directors and staff.

Current practice suggests that directors are generally uncertain as to how effectively persons with disabilities are being served and how staff are trained to meet their needs. Although there are considerable physical and emotional challenges that are specifically designed as part of an adventure-based program, one of them should not include staff who are insufficiently prepared or programs that are not universal in design. Greater cooperation between adventure-based personnel, rehabilitation professionals, and consumers is needed (Herbert, 1996).

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The Twelve Steps Experientially

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ABSTRACT

Experiential activities provide each participant with the ability to see, feel, and experience whatever therapeutic issue the facilitator is addressing, and usually much more. This presentation is focused on using experiential activities to address the 12 steps of recovery adopted from Alcoholics Anonymous. Please note that these 12 steps are used worldwide for many other recovery programs and therefore, substitutions are made, replacing the word alcoholism or alcoholic with addiction or addict. The following is a brief overview of each of the 12 steps as well as a description of the experiential activity to be facilitated. The goal is to provide opportunities for each participant to encounter the same kinds of feelings with which people, in recovery, must cope, in the course of working the 12 steps.

Step 1: "Admitted we were powerless over alcohol – that our lives had become unmanageable."

Honesty is the principle behind the first step. Individuals look at all the negative consequences that have happened in their lives as a result of using alcohol. The "we" concept is emphasized in that the difference between alcoholism and other diseases is that the alcoholic cannot do it alone or get better by themselves. Working the first step means identifying that there is a problem and that it is alcohol.

The experiential activity is "OUT OF CONTROL," which, among other things, provides the participants with the opportunity to experience powerlessness and unmanageability. The group stands in spotting position around an individual in the middle of the circle. The individual is given a stick, which is symbolic of his/her addiction and is directed to hold the stick directly over his/her head, while naming the addiction. The individual is directed to turn around ten

(10) times, while not taking their eyes off of the addiction (the stick). Once he or she has completed this, they are to slowly place the stick on the ground and walk over it. The focus is on the illusion of control and the paradox of the dependence on alcohol for power.

Step 2: "Came to believe that a power greater than ourselves could restore us to sanity."

Hope is the principle behind the second step. Emphasis is on the need for external support and an open mind. This step can be somewhat threatening to individuals who have always been self-serving in getting their needs met. Many people in recovery use Alcoholics Anonymous as the power greater than themselves as a beginning.

The experiential activity is "OUT OF CONTROL," and is done in conjunction with the first step, with the focus this time being on the group's support, both physically and emotionally. Emphasis is on the individual taking a risk to receive external support.

Step 3: "Made a decision to turn our will and our lives over to the care of God as we understood him."

The principle behind this step is faith. Emphasis is on a willingness to reach out: a behavior that is unfamiliar to the alcoholic who holds things in close to self. The individual needs to discover the relationship between trust in self and a faith in something, beyond self, which can evoke the energy required for him or her to continue his or her striving. The individual's higher power can be anything that he or she needs it to be and it can change as he or she needs it to change.

The experiential activity is "CREATIONS" and is done in conjunction with the first two steps and "OUT OF CONTROL." Each participant is asked to use playdough to create, a) his/her concept of a higher power and what it might look like and, b) the feelings that surfaced for him/her while experiencing "OUT OF CONTROL" and what they may look like. This is a nonverbal activity so participants are encouraged to focus on themselves and their creations. Letting go of feelings via the playdough is processed afterwards and participants are encouraged to share their creations with the group. Reminding the individuals that they let go of some control and trusted the group while doing "OUT OF CONTROL" may be beneficial at this time.

Step 4: "Made a searching and fearless moral inventory of ourselves."

Courage is the principle behind this step. This inventory is a summary of the individual's best and worst experiences in life. It is a true confession of what they are, without any masks. It is important to understand that through dealing with painful experiences of the past, the individual can begin to grow and have a better future.

The experiential activity is called "TAKING STOCK." Each participant makes a list of personality traits they possess, both positive and negative. Individuals are reminded that by discovering what their emotional deformities are, they can move toward their correction.

Step 5: "Admitted to God, to ourselves, and to another human being the exact nature of our wrongs."

The principle behind this step is integrity and involves the sharing of the fourth step. This step assists in eliminating isolation and loneliness. The individual begins allowing him or herself to be vulnerable; for this is the beginning of true kinship with man and God as the individual understands God. The experien-

tial activity is "THANK YOU, WHAT ARE YOU?" and is done in conjunction with the fourth step where the group splits into pairs, and each pair sits across from one another, giving 100% eye contact throughout the activity. One person begins by stating, "I am __. The other person states, "Thank you, what are you?" The person that started says again, "I am ___." Again the other person says, "Thank you, what are you?" This occurs for approximately three minutes at which time the two individual's switch roles. Emphasis is placed on the individuals willingness to move in the direction of being at one with man and God.

Step 6: "We are entirely ready to have God remove all these defects of character."

The principle behind this step is willingness. This step emphasizes the individual having the best possible attitude in order to make a beginning on this lifetime job. This is about progress, not perfection, for after all, these defects of character have been built on for years.

The experiential activity is "HUMAN KNOT." The group stands in a circle and each individual puts one hand in the circle and takes hold of someone else's hand without holding the hands of the individuals next to him or her. The same is repeated for the other hand until the group is in a knot. Participants are to observe the wreckage (knot) and be willing to get out of it. The focus is on willingness and the participants being ready. It is beneficial to note that recovering individuals often are comfortable in knots or chaos and doing this step means leaving their comfort zone. Participants are also reminded that their higher power is not going to magically make the knot go away without their willingness to put forth effort and footwork.

Step 7: "Humbly asked him to remove our shortcomings."

The principle behind this step is humility. "The seventh step is where we make a change in our attitude which permits us, with humility as our guide, to move out from ourselves toward others and toward God" (*Twelve Steps and Twelve Traditions of AA*, p. 76). Taking action is emphasized.

The experiential activity is "HUMAN KNOT" and is done in conjunction with the sixth step. The goal is for the individuals to get untangled without letting go of each other's hands. When the participants begin trying to get out of the knot, they begin with God's guidance, to work this step. The discussion afterwards should center around humility and allowing for external assistance. Individual shortcomings may come up in the discussion, which is beneficial; however, remind them that progress, not perfection, is the AA way of growing.

Step 8: "Made a list of all persons we had harmed, and became willing to make amends to them all."

The principle behind this step is brotherly love and puts forgiveness into a new perspective. Harm is defined here as physical, spiritual, mental, or emotional damage done to people. The emphasis is on the recovering person's behavior, not the other person involved.

The experiential activity is "MY SIDE OF THE STREET." The participants are asked to think of a relationship that they have had with another person where there have been many struggles. They are then asked to focus on what went wrong in the relationship. Then, using a rope, the facilitator makes a line on the ground symbolizing a street. One side of the street belongs to the other party in their relationship. The participants are asked to stand on the other party's side of the street. They are then asked to name the behaviors that the other person did to cause the relationship to go bad. Every participant can do this together

or one by one. The facilitator then explains to them that working the eighth step means focusing only on their behaviors, or their side of the street, and not on the behaviors of others.

Step 9: "Made direct amends to such people whenever possible, except when to do so would injure them or others."

The principle behind the 9th step is discipline. The qualities needed when doing this step involve a careful sense of timing, courage, and prudence. A reminder that the individual cannot buy his or her own peace of mind, at the expense of others, is beneficial. "The readiness to take the full consequences of our past acts, and to take responsibility for the well-being of others at the same time, is the very spirit of step nine" (*Twelve Steps and Twelve Traditions of AA*, p. 87).

The experiential activity is "MY SIDE OF THE STREET" and is done in conjunction with step eight. The focus here is on the recovering person and his/her behaviors and responsibilities. Giving them an opportunity to stand on their side of the street and verbally state their part in the relationship and state where they may have been neglectful in their responsibilities is a wonderful chance for them to practice making amends.

Step 10: "Continued to take personal inventory and when we were wrong promptly admitted it."

The principle behind this step is perseverance. This involves the attempt of putting the AA way of living into practical use, looking at the individual's assets and liabilities. It can be done at the end of each day or as occurrences happen, remembering that the individual has a part in everything that happens to

him or her. Emphasis is placed on the individual having the willingness to admit when he or she is at fault.

Experiential activity is "MY TOWER" and requires a blindfold for each participant. Each participant is given a pile of rocks (fairly flat) or blocks which symbolize themselves. The goal is to have each participant build his/her tower. Each time the tower falls, the participant is to continue trying, being aware of any mistakes or faults in order for him/her to use his/her experiences in re-attempting to build the tower. Remind individuals about "progress, not perfection."

Step 11: "Sought through prayer and meditation to improve our conscious contact with God as we understood him, praying only for the knowledge of His will for us and the power to carry that out."

The principle behind step eleven is God. It is beneficial to remind the participants that meditation has no boundaries and can always be further developed. It is an individual adventure and the object is always the same: to improve one's conscious contact with God as one understands God. When praying, the focus is much the same; however, reminding individuals to pray for God's will, not theirs, to be done for themselves, as well as others, may also be beneficial.

The experiential activity for Step 11 is a "NATURE WALK." While walking, encourage the participants to pay attention to things they may take for granted or simply look over, such as the many colors found in one flower and how symmetrical the colors and shapes really are. Encourage them to look high in the canopy of trees and feel the power of their place in that reality. Encourage them to look for insects and birds and ponder the reality of these living things, as well as their color and sounds. The focus here is allowing the participants to feel the presence of a higher power, or God. During the discussion afterwards, read pages

86–88, from *Alcoholics Anonymous*, starting with the second paragraph. Encouraging the participants to read this on a daily basis would be beneficial as well.

Step 12: "Having had a spiritual awakening as a result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs."

The principle behind this step is love and service. The most important thing about having a spiritual awakening is that the recovering individual has become able to do, feel, and believe that which he or she could not do on his or her resources alone. Focus on giving back to others that which was freely given to each recovering individual. Emphasis is also on practicing the principals of the AA lifestyle in all the individual's affairs.

The experiential activity is "GIVING." The participants sit in a circle and are each given a small piece of playdough. They are then asked to love their piece of playdough with every bit of love they can gather. Allow for approximately one or two minutes and remind the participants that this is a nonverbal activity. Ask one individual to give his or her playdough, or love, to the person next to them. Ask that person to mix the love or playdough together and then pass that love to the next person. This is continued until everybody has given away love. The one piece of playdough is then passed around the circle. Encourage all participants to focus on how the love feels when they receive it and give it away. Then, pass the playdough around one last time, allowing each individual to take a piece of love back until everyone has received love through giving it.

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Spiritual Model for Experiential Education

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ABSTRACT

We argue that experiential learning is incomplete if it does not have a spiritual dimension. To include a spiritual dimension, one must have a working definition, broad tolerance for spiritual variation both in belief and in language, and must attend to the spiritual safety of participants. The workshop to explore these ideas had three stages: communal silence, an activity using personal symbols in nature, and discussion.

It feels strange to be writing an account of an interactive workshop more than three months before it happens! Of course it is impossible to predict exactly what will take place and what insights may emerge. Instead, we offer here a summary of our collective ideas on the nature and importance of a spiritual component in experiential education. We also include an advance plan of the workshop because it puts these ideas into practice.

Physical and intellectual elements are already well known and used in experiential education. Emotional components are also present but perhaps not so well practiced, except within therapeutic settings. Spiritual aspects are relatively neglected. Learning may be superficial at best if it does not have a spiri-

tual component. A spiritual component is approached by adding emotion to the common physical and intellectual components of experiential education. Thus, a spiritual model can conveniently be recognized as having four dimensions: physical, intellectual, emotional, and spiritual. There is no learning without passion.

Spirituality enters human activities through practices which awaken passion. The dominant, modern European culture tends to rely on the spoken word, but other cultures around the world know that music (drumming, singing and chanting, instruments), dance, masks, meditation, artwork, ritual sweating, running, disciplined use of smoke and hallucinogens, sacred space, and so on, are highly effective methods to awaken and educate the spirit. Culturally correct and skilled use of such techniques is important in the development of a spiritually active experiential education.

A definition of spirituality is difficult because language betrays and traps thought. We have tried, therefore, to write in sufficiently general terms that readers can replace words that don't make sense with ones that do. Recent articles in the *Journal of Experiential Education* suggest some commonly accepted components of spirituality. It means living according to one's faith and belief in the existence of a world (or worlds) beyond the material world, and in higher beings like gods, goddesses, and spirits that interact with the material world. In this view, the natural world has spiritual value. Further, there may be belief in a human spirit and in the existence of that spirit after death (and possibly before birth, too) that leads to the intention of living in a way that nourishes the spirit (soul).

Spirituality also includes the search for and development of such a set of beliefs. Around the world, there are spiritual systems which are grounded in belief in one or more deities which are understood to be persons (personal goddesses and gods). There are also equally valid systems which do not require

belief in a personal deity. Spiritual understanding is often expressed in stories (myths). Carl Jung said that one of the greatest tasks for each person is to discover what his or her myth is. The spiritual model of experiential education with which we work must have the tolerance to accept the myths of both kinds of systems.

(As an aside, one of us has noticed that there is a tendency for people to treat their own beliefs as Truth and to regard the beliefs of others as Myth. Clearly, the validity and power of all shades of belief must be equally respected.)

Despite the problem of language, there are certain words that tend to be used frequently when spirituality in education is discussed. A list of key words includes going beyond lip service to virtues (responsibility, honesty, freedom, patience, stamina, respect, integrity, compassion, goodness, kindness, mercy, caring), center, care of the soul, discernment, mystery, wonder, and intimacy.

It is necessary to allow for links to be made between spiritual experiences in experiential education and the person's personal creed, mythos, or religion. This is tricky because in some countries, like the USA, public education is officially isolated from any religious expression. It is also tricky because one must leave room for every shade and variety of belief. Each person's spiritual experience must be valued without comparison to standard sectarian doctrine. Just as we prize the individual's learning from physical experience, so we should prize the individual's learning from spiritual experience.

Experiential education practice has made great strides in paying attention to the physical, social, and psychological welfare of students. In the practice of spiritually inclusive experiential education, it is important to pay attention to spiritual safety. Just as there are physical and emotional risks entailed in experiential education, so there are spiritual risks. Growth requires that. But at the

same time, the healing of spiritual wounds and the avoidance of further injury is a critical factor.

One malaise of our time is the growth of cyberspace at the expense of inner and outer space. This results in demand for frantic action and immediate responses. But spiritual life demands time, patience, and quiet. Therefore, in practice it is critical to provide both time and quiet space for spiritual work, and also to instruct participants in ways to use them.

Our workshop is designed to put these ideas into practice in ways that promote learning through experience and discussion. The workshop begins with an experience of communal silence and reflection. The second stage is an activity in which participants find and compare personally significant symbols in nature. The third stage asks participants to design a simple ritual or ceremony that exemplifies experiential education with a spiritual component. Finally, we close with a thorough discussion by all participants.

What Is an Efterskole?

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ABSTRACT

The folk education philosophy of Denmark was begun about 1850 by N.F.S. Grundtvig to educate adults in Denmark in order to participate in a new democratic form of government. Christen Kold extended this philosophy to the education of children. When Elizabeth Morgan founded the Arthur Morgan School in 1962, she based her philosophy on several educators, including Grundtvig and Kold. The Arthur Morgan School is a junior high boarding/day school for grades seven to nine in western North Carolina. Joyce Dinwiddie Johnson, staff member at Arthur Morgan School, went to Denmark from February to May, 1996, to do research about efterskoles at the Nornesalen Research Center. Efterskoles are boarding schools for middle-level education. The research included visits to seven schools to observe the programs and interview staff members and students. These schools are very similar to the Arthur Morgan School. The report by the Carnegie Foundation on Adolescent Development in 1989 advocated the creation of small communities for learning where stable, close, mutually respectful relationships with adults and peers are considered fundamental for intellectual development and personal growth. Such small school communities have existed in Denmark since 1851 and continue to be an important part of the Danish educational system today.

The Danish "efterskole" is unique. It is a Grundtvig/Kold inspired school for students, 14 to 16 years old. It is an "efterskole" or "continuation school" following elementary school, a residential school for the 9th or 10th level. Some are called "ungdomsskole" or youth schools. Students who go to an efterskole are deciding not to go on to the next level immediately (high school). They are also faced with a choice at this time, whether to leave school or to take examinations to continue at the secondary level.

Grundtvig (1783–1872), a clergyman, poet, historian, and philosopher, promoted folk high schools to educate adults, for "the folk" to be "enlightened for life" and to learn how to participate in a democracy. He felt everyone, not just the

elite, should be educated to participate in life. The first school for young farm lads was started by teacher Christen Kold (1816–1870) in 1851 in Ryslinge on Fyn in Denmark. Kold wanted to reach young people when they reached puberty and not wait until they were adults. He wanted to apply Grundtvig's educational ideas for adults to the education of children. He put Grundtvig's ideas into practice.

Kold felt that children must be allowed time to develop the capacity for feeling before they are taught facts, to develop appreciation for life before they learn skills. Skills have in reality only a small value, because they are only the means or instruments for the service of the spirit, according to Kold. The conventional school of the time, with its rigidity and its emphasis on written instruction, memorization, cramming, and testing, deadened and desensitized the minds and hearts of its students, rather than arousing their curiosity to encourage true learning (*The Danish Folkehojskle Today*, 1992, p. 6). "The school should create a framework such that pupils will develop perception, imagination, and love of learning." This means the teacher-pupil relationship is one of equality. "Schools should prepare students to take part in decision-making and taking responsibility for rights and duties in a society that has freedom and democracy" (Andersen, 1994, p. 45).

For Grundtvig and Kold, schools should give enlightenment for life rather than formal or vocational training. Children and adults alike are respected as independent thinking beings and the aim is to help them develop into "complete human beings."

There should be an emphasis on human enlightenment through awakening by means of "the living word," thus creating in youth an attitude of receptivity toward life and bringing them into a concrete relationship with the practical phenomena of life. Dialogue was one of the most fundamental principles of Kold —

the principle of continuous interaction. Communication should not be one-way; we learn from each other.

The schools should be free from any kind of examinations. The teaching style should be based on "free, open poetic-historical talks." They should feature oral rather than written instruction and dialogue with teachers.

The schools should be residential in order for the students and teachers to have daily interaction at meals, in their homes, and at practical work. This would provide an opportunity for interaction with each other which is how we learn about life.

One of the fundamental principles is that one is free to shape one's own life, but one is responsible not only for oneself, but also for the community; with freedom comes responsibility. In these schools, the community is first and the individual second. All teachers, staff, and students are members of a shared community.

Danish educator Anna Skriver feels that equality in Denmark came to life in the classrooms. Equality in the meaning of equal dignity can most easily be seen in children. Equal dignity for children does not come from being equally skillful or clever but in being equally loved. This comes from God's love for everyone without qualification. No matter how different, people are created by God and they have equal value and dignity as human beings. One might disagree with someone but one must respect that person's right to his or her own opinion (Skriver, 1993, p. 3).

Keillor (1993) found this acceptance of opinions when he lived in Denmark. He said,

> You can talk about death, God, opera, politics, your kidneys, anything at all. You can say how boring Denmark is, how much you prefer Swedes, and the Dane will not take it personally. He or she will hear you out and politely tell you you're full of road ap-

> ples. However, the lunch over which this conversation takes place is almost always the same: herring on rye bread, fried fish and a slice of roast pork with a glass of beer and then a slice of blue cheese and coffee. This sense of order is what makes freedom possible. There are eleven political parties in Denmark because there is only one way to eat lunch. Danes can be offended by neglect, by silence, by tardiness, by selfishness but they are never personally offended by anything you say, as long as it's not about the Queen. You should not say bad things about her. There are, after all, some limits. If there weren't limits to freedom, how would we know how free we are?

This acceptance led to what is known as "the special Danish model" which results in minority-protection. This protects the rights of ethnic minorities, the right to establish free churches, and also free schools.

The first school, established in 1851, was for young farm boys, and later girls attended, at first only in the summer. A few more schools were founded in the 1870s. Some were connected to folk high schools for adults. Another pattern was to be connected to a friskole (alternative elementary school). Now most efterskoles are separate from other schools; all are residential.

By 1947 there were 68 efterskoles and in 1996 there were 230. The number of students has gone from about 1,000 in 1947 to almost 20,000 in 1996.

Until 1970, two-thirds of all students came from rural areas and most came from farms. The most profound change is the growth in the number of children of salaried employees — from 13% to 31% of the student body. The model or average size is 80 boys and girls. Some have only 20 to 25 students and a few have more than 150. All but one school for girls are coed. No two efterskoles are alike. Often you find that they are housed in buildings that used to be a public school, a social institution, or a farm. Since the efterskoles enjoy complete freedom of curriculum, the goal of each school is reflected in the physical structure and arrangement of the school. Schools stressing gymnastics and sports will offer

good facilities for this, and those stressing nonacademic activities will often look more like a farm.

Most schools have a general program that includes compulsory classes in academics and sports and offers many electives that may include music, arts, theater, woodworking, sailing, and others. Some schools, however, do specialize in arts, sports, theater, or other areas. The general principles governing the relationship between the state of Denmark and the schools are freedom of self-government and liberal support of schools and students.

All political parties in Denmark support the notion of coexistence and competition — between a well-functioning public school system and private, state-supported schools. The implications of this broad support is that the freedom of parents and students to choose private schools is not a prerogative reserved for the rich but is open to all.

An efterskole has to meet certain requirements. It must be a private, self-governing boarding school offering a general education to youth 14 to 18 years of age. The headmaster or director must be approved by the state, and the buildings and educational equipment must meet certain standards set by the state. The curriculum is determined by the staff members and the local board and must also be approved by the Minister of Education.

If the school receives approval, it will be eligible for state grants covering 50% to 85% of the operational costs connected with educational activities. Loans are also available for construction or repair. In general, students pay between 33% and 50% of the costs but students who need financial support are also eligible for support from the state or local municipal council.

The diversity of the schools testifies that the freedom of self-government is not a token of freedom, but real. The efterskole is a free school. It has freedom of curriculum and ideology. The state will approve any curriculum plan ensuring

that the students get a general education, but the state will not interfere when schools define their curricula along political, religious, or pedagogical lines. In principle, the government will approve a curriculum with the stated goal of preparing the students for the eventual overthrow of the government, one based on literal pietistic reading of the Bible, one where classroom teaching is substituted by work in different shops and in the fields, one with just one subject, or one where students and teachers together decide what topic to study. Thus, they may design a curriculum according to the ideas and wishes of the parents, the school board, and the teachers.

Most schools now do prepare the students to take the same final examination at the end of 9th or 10th level as the municipal schools, in order to go on to the next level. This is a change from original Grundtvig/Kold schools which did not include tests or examinations.

Since 1913, Denmark has had compulsory education — free of charge — rather than compulsory schooling, and a free choice of schools is assured by publicly financed schooling outside the public or municipal systems. There is also freedom in the employment of staff members at the efterskoles. The board hires a headmaster or director who is subsequently approved by the state. No formal credentials, such as teacher training or college background, are required. The director employs his/her teaching staff and again, no formal teacher training is required, although in practice 74% of all teachers have received this training. Characteristic of the teachers in an efterskole, however, is that an individual usually has a dual education (e.g., skilled carpenter and teacher). Grundtvig did not want teachers whose experiences were limited to scholarship. He wanted teachers who were learned in both intellectual and practical pursuits. An important principle in these schools is that to be a teacher is to be one who learns (Borish, 1996, p. 73).

Kold agreed with another Danish philosopher, Soren Kierkegaard, who said that first and foremost, to be a teacher, one must find where the student is, to understand what he or she understands, and begin there. All true help begins with humility (Borish, 1996, p. 73).

The director and the teachers have weekly meetings to make decisions together about the school program and the students. Some directors make a few decisions on their own but most involve the rest of the group. The students also have meetings, some in small groups and some with the whole school.

The efterskole today is the fastest growing educational program in Denmark. According to the Efterskole Sekretariat, it has been estimated that nearly one-fourth of all Danish young people will soon be taking their 9th or 10th levels at an efterskole.

This middle school program fills the gap between primary and secondary educational institutions. It gives youth a chance to grow and develop in a boarding school setting with a community that cares. The key to an under-standing of the popularity of this program is the attraction and impact, for the youth in Denmark today, of an educational and social environment in a residential school. Many are seeking a change from the elementary school where they have been with the same group of students for eight years. The other key to its popularity is that in 1993, a law was passed that the government would pay for students to attend efterskole. Now the middle-income group, as well as the rich and poor, can attend.

The decision to go to an efterskole means that together with one's parents, a student has chosen an alternative to the normal process. In the Danish public educational system, students have the option of completing the public elementary school in either the 9th or 10th grade (normally at the age of 15 or 16). If they wish to continue (and most do), they must decide whether they wish to

attend an academic high school, a vocational school, or a business school. They must take examinations, at this point, in order to enter one of th se schools. This means that young students are forced to make important and often difficult choices about their future education. This can be stressful for young adolescents. The efterskole represents a way of temporarily leaving behind the home, the school, and the local neighborhood environment directly connected with the pressure of decisions about their future education plans, which in many cases young people do not feel they are ready to make.

Separation from parents is another aspect of a residential school. Adolescence is a borderline time for young people between the known and unknown, the home and the unfamiliar, a transition time from being children to becoming adults. Parents find they experience less friction with their adolescent children when they return home. There is the potential for a new start as all the students and teachers are new to each other.

The attraction of the efterskole is that it has the environment of a residential school based on fundamental principles and ideas that counteract and are opposite to present social tendencies to split life and personal relations. The students and teachers are together twenty-four hours a day, seven days a week. The teacher now shares all aspects of the students' lives — they are together in classes, at meals, playing games, and doing work, and they say goodnight when the day is over. At an efterskole, all teachers and students are members of a school community.

Borish (1996) writes,

> The most unique and at the same time the most central feature of the efterskole is its ability to recapture the wholeness of life. It is very hard to capture this in everyday postmodern life – it is too unbalanced, unconnected, speed-drive — a fragmented chaos. (p. 68)

"The efterskole is an educational island in modern society." This is how Ulla Madsen describes this experience. The students are part of a school community that is like being on an island. This experience can be used to strengthen the aims of society so that when both staff and students leave, they have learned the value of living in community and learning from each other and everyday life. We do not have to separate our lives into different spaces but should bring it all together and see the connections (Madsen, 1995, p. 350). Finn Rahbek, Director of Kolding Efterskole, says: "Efterskoles fill the need to make one's life whole instead of fragmenting human life into many 'lives': work life, family life, leisure time life and social life" (Borish, 1996, p. 69).

Lis Thomsen was an exchange teacher from Denmark at the Arthur Morgan School in 1993/94. She wrote about her observations of Arthur Morgan School and compared the school with efterskoles in Denmark.

> The idea of a living, learning community was exactly the way the Grundtvigian schools in Denmark started almost 150 years ago, and is still one of the main ideas behind the efterskoles today. But, what is a "living, learning community"? Both at AMS and in the efterskoles it means working, eating, having fun, being bored, being busy, working out crises, going on field trips, partying, doing chores . . . all together. A place where everybody learns from everybody every day. Another important part of the idea is to learn to be a part of a community. To learn that what I do matters to the community. I have freedom to choose to be the kind of person I want to, to act the way I want, but at the same time I have responsibility to take my share and be an engaged part of "my world."

Another important comparison is on the pedagogic level. Grundtvig's (and AMS's) main principle, as I see it, is to make everybody realize that knowledge is useful. When the students realize that they can use their skills in math and English, it becomes much more interesting to learn. This means that we do not need to test and give grades all the time; the goal is not to get an A, but to be

able to use what you have learned. Since the students are usually not on the same level, they will need some individual attention, which is achieved by having small classes . . . and smaller schools.

"Nobody can learn anything (useful) before they are complete human beings," said Kold about 150 years ago. That is exactly what I see happening at AMS! When the students have too many problems with peers, self-esteem, parents, and so on, they are not capable of learning very much, but when they feel comfortable and useful, they are suddenly capable of almost anything!

Listening is very hard. It is one thing to listen to the words, and another to listen to what the person really means. Even a person I don't like too much can have interesting and valuable opinions. At All School Meetings, the important skills of listening and finding solutions is practiced.

Everything I have mentioned so far is what I see happening both at Arthur Morgan School and at the efterskoles in Denmark (Thomsen, 1994). An example of involving the students in the decision-making process at the Arthur Morgan School was a discussion by the students and staff members about quiet time. Quiet time is for one half-hour following lunch and chores. The staff members were committed to it but not all the students were. At an all-school meeting, it was decided by the staff and students that they could read, knit, draw, play a solitaire card game, or nap as long as they were quiet and did not involve others. It was also decided that the students would rotate to a different group and place every six weeks. This led to much more cooperation and commitment to quiet time.

According to Else Hojlund of the Efterskolernes Sekretariat in Copenhagen, the efterskole is a culturally recognized ritual in Denmark that prepares a student in significant ways for the adult phases of the life cycle, even if it doesn't clearly mark the transition to adult status.

Eric Barne describes the attainment of autonomy as "the release or recovery of three capacities: awareness, spontaneity and intimacy."

- Awareness – the capacity to hear the birds sing.
- Spontaneity – option, the freedom to choose and express one's feelings.
- Intimacy – the spontaneous candidness of an aware person (to feel the radiance of a sunset) (Borish, 1996, p. 72).

If students are encouraged to look at the whole of life, then perhaps their capacities of awareness, spontaneity, and intimacy will be released.

Vilhelm Gronbech said, "Life is a wholeness and can only be healthy when it is experienced as a whole, from work to celebration, from the toil of daily bread to the needs of the spirit, from the crops of the field to the nourishment of the soul" (Borish, 1996, p. 69). Christen Kold said, "First make them glad, then make them enlightened."

The unique and at the same time most central feature of the efterskole is its ability to recapture the wholeness of life. According to Grundtvig, "The spirit (not knowledge) is power. Real life is the final test." Efterskoles are "schools for life."

This paper was written by the author in April 1996 in Ollurup, Denmark.

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Equine Assisted Psychotherapy

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ABSTRACT

Equine Assisted Psychotherapy (EAP) is an innovative new technique being implemented at Aspen Ranch — Equine Services in Loa, Utah. Greg Kersten, the founder and director of Equine Services, describes the theory behind this unique method of treating at-risk youth and their families. Therapeutic exercises involving a client, a therapist, an equine specialist, and a horse are designed to raise issues underlying the participant's behavior, often more quickly than traditional therapy. Examples of team-building, communication, self-esteem, and problem-solving exercises are detailed. EAP offers a wellspring of creative, therapeutic options for business and community groups in addition to the current model of at-risk youth.

What is Equine Assisted Psychotherapy (EAP)? This term accurately describes an emerging field in which horses are used as a tool for emotional growth and learning. Equine Services, the leader in this growing field has teamed with Aspen Ranch, an adolescent treatment boarding school to develop a model facility. EAP is an integral component of the therapy which changes the lives of the students and their families.

This model can be most easily explained as an experiential approach to working with people. This means that clients learn about themselves and others by participating in activities with the horses, and then processing feelings, behaviors, and patterns. In the past, experiential therapy has been implemented in ropes courses. Equine Assisted Psychotherapy has the added dynamic of utilizing animals, with personalities, attitudes, and moods as unique as those of each individual student. Because of this, EAP produces endless experiences and situations for discussion, analysis, and therapy.

At Aspen Ranch, licensed therapists team up with the equine specialist to conduct individual therapy sessions using the horses. The corral provides an interesting, natural setting compared to an office filled with furniture. In one exercise, a student mounts a horse bareback. The horse is then guided by the equine specialist using a lunge line (a rope about twenty feet long held by the equine specialist, and attached on the other end to the horse). Riding bareback teaches the importance of staying focused, reading the horse's body language, and developing self-confidence. In the midst of this activity, the therapist will engage the student in a discussion of his/her issues, and watch for instances when the student may lose focus with the horse. This usually occurs when the student becomes defensive or dishonest. The student seems to find it easier to talk about sensitive issues while involved in this activity. By being intent on the horse and activity, the student may not be thinking about fears, defenses, and games.

Using horses in group activities is particularly powerful in teaching teamwork, problem solving, leadership, communication, building relationships, character, and confidence. There are an infinite number of group scenarios using EAP. Mere observation of the animals, which are social beings, can lead to processing group roles and dynamics. Analogies may be created between the students' behaviors and relationships and those of the horses. Problem-solving activities may include inducing the movement of a horse through an obstacle course without touching the animal. This tends to display how the group communicates, how members deal with frustration, who rises to positions of leadership, and whether team members work together or individually.

After the group experiences success, members can look back upon what worked and what did not, how they felt and dealt with those feelings, and how they can relate the experience to life at home.

Aspen Ranch also uses EAP in working with families in therapy and in parent workshops, where parent education is not only taught, but experienced. As another example, a family may be asked to join hands in a line. The family discusses roles and decides who tends to take control and lead (many times it is the adolescent who is in charge of the family). The leaders are placed on the ends of the line. The free hands, one on each end of the line, need to saddle a horse and be directed by the family member(s) in the middle. Completion of a complex project when family roles have been switched raises many issues concerning the family's relationships, an insightful basis for therapy.

There are countless activities and possibilities for emotional growth when Equine Assisted Psychotherapy is utilized. On top of these benefits, the horses create opportunities for students to develop strong character values, such as work ethic, responsibility, respect, and integrity. It is a challenge to care for the horses early in the cold, dark morning. Students realize that horses are not riding machines, but are sensitive creatures. The animals need to be groomed physically and emotionally in order to respect and obey any student. Relationships take work, time, respect, and honesty in order to be fulfilling. These are the intrinsic values taught by an EAP program. As with any experiential approach, the best way to learn more about it is to experience it.

Clearness: A Tool for Personal Discernment

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ABSTRACT

A "Clearness" is a tool used by Quakers to assist an individual who is grappling with a big decision in life. This article describes the clearness process and lays out guidelines, as presented in the workshop at the AEE conference, for conducting a Clearness.

One of my early introductions to Quakers was from reading the essay "Four Changes" by Snyder (1974):

> It seems evident that there are throughout the world certain social and religious forces which have worked through history toward an ecologically and culturally enlightened state of affairs. Let these be encouraged: Gnostics, hip Marxists, Teilhard de Chardin Catholics, Druids, Taoists, Biologists, Witches, Yogins, Bhikkus, Quakers, Sufis, Tibetans, Zens, Shamans, Bushman, American Indians, Polynesians, Anarchists, Alchemists. . . . (p. 100)

Over the course of the next two decades, I became a Quaker. Being an experience-based religion, Quakerism shares many values and processes that are common in the experiential education field. The goal of this workshop is to provide a taste of Quakerism, by sharing the experience of one its processes — the Clearness Committee.

Friends (Quakers is the informal name for members of the Religious Society of Friends) have a long history of waiting, listening, and being open in order to discern leadings of the spirit. It is often a challenge to grasp and comprehend

what the "inner voice" is saying and whose voice it really is. Friends have developed Clearness Committees as a corporate support for clarifying and testing a leading of the Spirit. A Clearness is commonly used for marriages, for individuals considering joining a Meeting, and, particularly in the past, for releasing someone to follow a concern or a leading. The clearness process seeks to identify truth and a right course of action.

In a Clearness Committee, an individual meets with a small group of Friends, often including at least one "seasoned" Friend, to try and reach clearness or clarity. My own experiences with Clearness have been very special. It is a very powerful experience to meet with a group of loving and supportive friends, who give their time and attention to help one find clarity about a personal decision.

In a Quaker Clearness, there is a common assumption that each person has an "inner teacher" who can guide him or her; therefore, the answers sought are within the person seeking clearness. They may, at times, need help to find that answer within. It works best when the process is approached in a prayerful mood (not excluding playful), while inwardly affirming the reality of each person's inner guidance and truth. It is important to give up the notion that we can know what another's truth is. The committee tries, through their own human experience, to ask questions that may help remove anything obscuring the focus person's "Inner Light."

In this workshop, we actually provide a number of clearness committees for volunteers who are facing a transition or significant life decision and are willing to share and receive input regarding it. I feel comfortable doing this, since experiential educators typically have well-developed group facilitation and counseling skills.

We break into a number of small groups with between 5 and 8 people per group. Individuals who know a volunteer are encouraged to join that person's Clearness. We start with a few minutes of silence, and then the "seeker" will share the issue he or she is considering. The committee members are provided with the following guidelines.

- facilitator reviews purpose and disciplines to be followed (this list)
- group settles into period of centering silence
- focus person gives brief summary of the question or concern
- generally others may not speak except to ask focus person questions
- questions are not for your own curiosity but for sake of focus person's clarity
- keep questions brief and to the point
- no presenting solutions, no advice giving
- focus person has the right not to answer
- near end, focus person can ask others for advice or images of how to proceed
- committee members do not criticize, critique, evaluate
- committee members do not offer their collective wisdom
- committee members should try and listen without prejudice or judgment
- committee members can help clarify alternatives, help communication if necessary, and provide emotional support
- everyone needs to respect confidentiality – do not share the focus person's story in any way that could ever reflect back upon this person

The above list was fairly left-brain and specific. In more metaphorical language:

- listen caringly
- act as a "mirror" for the "clearness person"
- ask questions to go deeper or to address confusion (theirs not yours)
- point out irrational or irrelevant assumptions which do not need to be acted upon
- be gentle, be sensitive to feelings, create a safe environment
- do not take the focus or energy away from the "clearness person"
- do not give advice though you can briefly share personal experiences that may shed light
- be real
- use your people skills and facilitation skills to help make this a positive experience for all – especially the "clearness person"
- be open to many ways of knowing: rational and spiritual, logical and emotional
- create an atmosphere of worship

Though a typical Clearness session goes on for 2 to 3 hours (and may even meet again over a period of days or weeks), this workshop is limited to about a 30-minute session. I don't expect anyone to reach clarity in that amount of time. The experience of sitting together in silence, sharing real concerns, and helping another find his or her inner voice creates a special space. One might even call it magical or holy.

Friends are easy with others using their processes. They even have a term for it — "after the manner of Friends." Feel free to seek or offer Clearness after the manner of Friends.

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Handling Difficult Times and Learning Resiliency

(Are you working with the heartwood or just the bark?)

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ABSTRACT

Can we really teach people to handle adversity? What gives us resiliency so we can deal effectively with difficulties and grow stronger in the process? What are the success factors? First, we present a summary of important research findings. Then we look at ways to incorporate the results of resiliency research in experiential programs. Finally, we offer a list of resources to help bring a resiliency awareness and resiliency activities into experiential education programs.

> Don't pray for easy times, pray for strength.
> Don't pray for tasks equal to your powers, pray for
> powers equal to your tasks.
>
> — John F. Kennedy

What happens to a dream deferred?
Does it dry up
Like a raisin in the sun?
Or fester like a sore —
And then run?
Does it stink like rotten meat?
Or crust and sugar over
Like a syrupy sweet?
Maybe it just sags
Like a heavy load.
Or does it explode?

— Langston Hughes

This poem by Langston Hughes closes a report of the Milton S. Eisenhower Foundation, *Investing in Children and Youth, Reconstructing Our Cities: Doing What Works to Reverse the Betrayal of American Democracy* (1993). The poem and the report call for developing a country where dreams do not get deferred, where critical protective factors support courageous living of dreams, a sense of a bright future, a feeling that one has a place in the world, that one's life has a sense of meaning, purpose, and coherence.

As experiential educators, we have an opportunity to help participants in our programs experience critical protective factors that encourage the development of resilience. Resilience can be defined as the capacity to spring back, rebound, successfully adapt in the face of adversity, and develop social competence despite exposure to severe stress (Benard, 1991). The following summarizes some important results of the research on resilience which may guide the design and delivery of resilience-focused experiential programs.

Research Results Summary

1. Characteristics of Resilient People. Resilient people tend to . . .

   - have a sense of humor and alternative ways of looking at things.
   - use "adaptive distancing": the ability to separate themselves from their dysfunctional environment.

- have a sense of identity, the ability to act independently, and exert control over their environment.
- have a sense of purpose and high expectations (for themselves, or someone has high expectations for them).

(Benard, 1991)

- deal with challenges well regardless of controllability
- have good prosocial coping skills.

(Blechman & Culhane, 1993)

- not be overwhelmed with feelings of failure, alienation, uselessness, and impotence

(Barnard, 1994)

Not all authors agree on the most important characteristics of resilient people. Here is a comparison of the findings of four authors.

Resiliency Characteristics				
Characteristics	Rutter	Werner	Garmezy	Anthony
Had nondistressing habits at infancy		X		
Is good natured, has affectionate disposition	X	X		
Has relationship with a caring adult	X	X	X	X
Communicates effectively	X		X	
Has a sense of personal worthiness	X	X	X	X
Has a sense of control over "fate"			X	X
Is effective in work, play, and love			X	
Has a positive social orientation: is cooperative	X	X	X	X
Asks for help: is assertive			X	X
Is above-average in social intelligence	X		X	
Has an informal social support network	X	X	X	X
Has the ability to have close relationships	X		X	X
Has healthy expectations and needs		X	X	
Uses talents to personal advantage	X			
Delays gratification	X	X	X	X
Has internal focus of control	X	X	X	X
Is flexible	X		X	
Has belief in his or her self-efficacy		X	X	X
Has a desire to improve			X	
Has interpersonal sensitivity	X	X		
Has problem-solving ability	X	X	X	X
Has decision-making ability			X	X
Has a future orientation	X	X		
Has trust in others and hope for the future			X	X

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Exhibits and manages a range of emotions			X	X
Productive critical thinking skills	X	X	X	X
Sense of humor	X	X	X	X

2. The Defensive Aspect of Resilience. Researchers point out that resilient people can defend themselves well against adversities in their environment. Resilience can be thought of as an antibody that enables warding off attacks. Anthony (1978) uses the following diagram to model the defenses that may be used to protect people from adversity in their environment.

Figure 1-1. The buffering system of the human organism against undue excitation.

Based on the work of Kroeber (1963), these defenses may have a negative effect on the user ("Defensive Response") or positive effect on the user ("Coping Response"). The following table compares defensive responses and coping responses by personality function.

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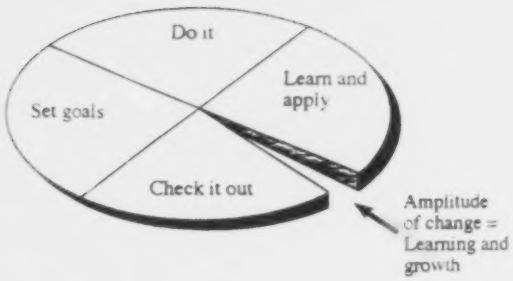
Defensive and Coping Responses

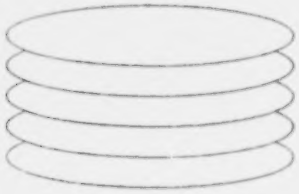
Personality Function	Defensive Response	Coping Response
Discrimination	Isolation	Objectivation
Detachment	Intellectualization	Intellectual activity
Symbolization	Rationalization	Logical analysis
Attention	Denial	Focused Activity
Sensitivity	Projection	Empathy
Postponement	Procrastination	Frustration tolerance
Remembering	Wishful regression	Reflection to learn
Preserving self	Fight or flight response	Conflict resolution
Depending on others	Pull/push reaction	Build support systems, trust
Handling challenge	Avoid/overwhelm	Problem solving

3. An Experiential Learning Model of Resilience.

Resilience is learned through gaining experience. The model below, developed at the Challenge Learning Center for their work with people facing significant life challenges, shows that we gain experience in cycles. First we "check it out," try something new. This involves setting goals to guide our actions and measure the results, then "doing it," and finally learning from the experience and applying discoveries and insights toward future actions. In the model, the learning and growth gained is proportional to the amplitude gain from cycle to cycle. As it shows, a relatively large amplitude gain over several cycles of learning and growth results in a more resilient configuration.



Building Resiliency through Learning and Growth Cycles



RESILIENCY

4. Helping others develop resilience.

   - Healthy personal development results from family, school, and community environments that support and elicit the innate resiliency or "self-righting" mechanisms within every person.

   - Focus on and engage strengths, instead of deficits (similar to solution-focused vs. problem-focused orientation).

   - 95% of all learning comes from modeling; adults can attain and retain their own resilience and model it for others.

     (Burns, 1994)

   - People at risk are those whose environment, behaviors, and individual characteristics may prevent them from reaching full potential and becoming nurturing, contributing members of their families and society.

   - Risk factors are individual or environmental hazards that increase vulnerability to negative developmental outcomes.

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- We need to identify factors that protect against problems and support or enhance positive factors: self-esteem, close relationship with a parent and/or other adult, educational aspirations. Think of protective factors as vehicular air bags.

- Other protective factors to develop resiliency include: having and using well-developed, problem-solving and coping skills; good social skills (temperaments that elicit positive responses from others to attract and keep supportive relationships around them); knowing how to recognize and resist social influences; religious beliefs; helping others.

- Connectedness to family — to at least one person who accepts them as they are. Constant and clear standards, discipline, and monitoring.

- One or more close friends, school and community connectedness.

(Clark, 1995)

- We must structure opportunities into people's routines to experience feelings of competence, belonging, usefulness, potency, and optimism.

- Organizational/instructional practices may have an important effect on people. Sagor (1996) shows that resilience traits may be reinforced as shown below:

Organizational/Instructional Practices: Resilience Traits Reinforced

Logical consequences	– Potency
Mastery Expectation	– Competence
Service Learning	– Usefulness
Cooperative Learning	– Usefulness
Teacher Advisory Group	– Belonging
Authentic Assessment	– Competence
Student-Led Parent Conferences	– Potency
Learning Style Appropriate Instruction	– Belonging
Activities Program	– Belonging
Portfolios	– Competence

- Rites of Passage used to teach skills needed for survival through life's inevitable transitions. Where are the points of reference for our culture? Today people have replaced ritual with informal activities: escapist entertainment, drinking, smoking, drugs, to accompany their movement through normal life transitions. We need to fill the void with support and connections to a more healthy set of activities.

(Blumenkrantz & Gavazzi, 1993)

- People need to have a sense of belonging and value in society. Life has become oriented toward waiting periods of "leisure" with little meaningful contact with other people and the world.

(after Nightingale & Wolverton, 1993)

A Parental Checklist — these factors contribute toward a responsive, supportive and care-giving family environment and help children develop resiliency.

- High aspirations for children
- Active involvement (getting homework done)
- Less crowded homes
- At least one parent or adult that looks out for child's interests
- Small family: 1–4 children, two or more years apart
- Family cohesiveness
- Much attention given to child in infancy
- No prolonged separation from primary caregiver during infancy
- Absence of parental conflict during first two years of life
- Presence of informal multigenerational kin or friendship network
- Alternate caregivers in the household
- High quality of mother-child interaction in infancy and early childhood
- Quality role of father in middle childhood and adolescence
- Advanced parental self-help skills
- Discipline and rule enforcement in household in adolescence
- Dependable substitute childcare

(Pransky, 1991)

Incorporating the Results of Resiliency Research in Experiential Programs

Paradigm Shift: The building of resilient people is a long-term developmental process that involves systemic changes — the fundamental altering of our human systems, including the family, the school, the neighborhood, community-based organizations, and the workplace. Protective-factor research has clearly shown that the development of resiliency is the process of healthy human development that is based on and grows out of nurturing, participatory relationships grounded in trust and respect, and reaching toward valuable goals (Benard, 1993).

As our experiential programs incorporate these features, they will be helping to create what Garmezy (1991) calls a "protective shield" that helps people withstand the multiple vicissitudes that they can expect from a stressful world. In Werner and Smith (1992), the developmental goal is stated as "creating people who are vulnerable but invincible."

To incorporate the results of resiliency research, experiential programs will be based on seeing people as resources, as experts in their own lives, as possessing innate mental health and well-being. Benard offers a paradigm for moving toward a stronger resilience-focus.

Paradigm Shift

From	Toward
Attending to risk factors	Positive development
Pathology	Wellness
Deficiency	Competency
Expert-driven training	Participant-driven training
Competition	Collaboration
Remediation	Empowerment
Ethnocentrism	Multiculturalism
People as problems	People as resources
Authoritarian processes	Democratic processes
Established systems	Emergent systems
Unclear roles	Meaningful roles
Structural change	Inside-out change
Managing people's time	Opportunities for leadership and service
A challenge focus	A discovery focus

(after Benard, 1993)

Handling Inappropriate Behavior: Programs that work with people must have successful strategies for dealing with inappropriate behavior. Here are some observations about how that might be done in a resilience-focused program.

Four Causes of Inappropriate Behavior

1) Need for attention
2) Power
3) Revenge
4) Assumed inadequacy

Five Ways to Handle Inappropriate Behavior

1) Control the number of changes that occur at any one time, and, when there are expected changes, prepare the person for them in advance
2) Present requests as choices
3) Use time-out as a method of defusing high arousal
4) Redirect these people and give them opportunities to make up for what they have done inappropriately
5) Choose your battles carefully.

(Joseph, 1994)

Core Competencies for Program Staff in Resilience-focused Programs

The key to building resilience-positive programs is in the staff-client relationship.

1) The ability to sustain attention.

2) The power to use language and the silences that surround language as a medium of change.

3) The vision to perceive the possibility of transformation that rests within the next moment.

4) Experience with subtle transitions that guide individuals and teams toward skillful beginnings and appropriate endings.

5) The development of a skilled intelligence that can shape what is emerging into a communicable form.

6) The ability to speak, act, and witness truth with compassion.

7) An appreciation of the power of pacing, time, and rhythm in choreographing change.

8) A respect for the capacity of people to transmute suffering into wisdom.

9) A regard for vision and values and an ability to articulate them.

10) Skills that inspire humor, growth, and play.

11) A recognition of the beauty of form — and the need to judiciously break forms.

12) A recognition of the beauty of relationships and the ability to keep them developing through high-stress periods.

13) A sense of the mystery that exists within the ordinary acts of everyday work and life.

(Bronson, 1995)

Conclusion

There is a cartoon which has as its caption: "There is nothing wrong with you that what's right with you can't fix."

This is our opportunity as experiential educators. Not to fix people, but to help them move toward seeing the strengths they have and building with them to handle significant challenge in their work, school, and personal lives. The poet Goethe had resilience in mind when he wrote:

> Distance does not make you falter,
> now, arriving in magic, flying,
> and finally, insane for the light,
> you are the butterfly and you are gone.
>
> And so long as you haven't experienced
> this: to change and so to grow,
> you are only a troubled guest
> on the dark earth.

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The P.A.G.E.® Team Alignment Process

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ABSTRACT

This workshop demonstrates a process by which teams can effectively create a clear and common understanding of issues concerning team purpose, team approach, performance goals, role clarity, and mutual accountability for developing and/or established teams. As a result, teams utilizing the P.A.G.E.® Team Alignment technique quickly move through the developmental process toward high levels of performance while limiting the time spent in the chaos or "storming" phase of development. The process utilizes tools and techniques which are easily taught, learned, and applied to project teams, work committees, functional work groups, and executive leadership teams alike. The process, based upon full group participation, is experiential in nature as it applies "chaos management tools" to create teams that effectively work off of the same page.

Most of us have experienced teams which are troubled, struggling to understand the different roles its members are to fulfill. These teams often waste precious time wondering if they have all come for the same purpose, wondering why their expectations of the others in the team go unmet, wondering if the others are even aware of these expectations. To move beyond the point where a collection of individuals has the potential to be a team that gets the desired results, all teams must shape their own common purpose, performance goals, and approach (Katzenbach & Smith, 1993). In fact, if one reviews the definition of a "real team" as defined by Katzenbach and Smith, they would find the following: "A small number of people with complementary skills who are equally committed to a common purpose, performance goals, and working approach for which

they hold themselves mutually accountable." When examined, the major components of process in this definition appear to be Purpose, Approach, Goals, and Everyone mutually accountable — hence, the acronym P.A.G.E^{x}.

The author's experience over the past 12 years has witnessed the theme that teams which do not have a clear understanding of what is expected of them with respect to these four aspects (its members not on the same page, if you will) never reach a level of high performance. In fact, many of these teams fail to remain intact at all. While this author will agree with those who would say that there is much more to developing high-performing teams than simply agreeing upon these core issues, it is highly unlikely that to reach clarity and shared meaning on these basic building blocks will be able to move beyond the "storming" stage.

Tuckman and Jensen (1977) outlined their stages of development for small groups which witness teams moving through "forming," "storming," "norming," and "performing." Although teams which are working well ("performing") and seeking additional opportunities to refocus energies to increase effectiveness can benefit greatly from the process, the P.A.G.E.^{x} Alignment Process is most useful for teams that are in the formative stages of development. This is because it is unwise to simply leave a team development to chance and utilize the team alignment process solely as a last resort. For instance, negative relationships in dysfunctional teams can often disintegrate to the point to where they are beyond repair. Yet many American businesses have a tendency to adopt a reactive response to team development rather than shape effective team processes before, or even concurrent with, latching onto the task ahead of them. Therefore, we have found it to be a most prudent and wise investment of time for

a team to accelerate their movement through "formin g," "storming," and "norming" through practicing the alignment approach.

Effective teams must get all members to work in concert with one another. This can be done by putting egos aside and understanding each individual's role in the team and how that role best serves the common purpose for which they have come together. The P.A.G.E.® Process provides the opportunity to get expectations, assumptions, and hidden agendas out in the open, thus eliminating most of the potential conflicts which stem from poor management of the team process. It is certain that teams will still deal with the personality issues which come with any group of individuals striving to create a future. Each team creating this foundation will, however, be better able to cope proactively with latecomers to meetings and those who refuse to complete assigned tasks on time.

The first step in the aligning the team's effort resides in ensuring that the members know exactly why they are here. How do I fit in the group? This issue of Purpose must be dealt with quickly or members have no reason to stay on with the team and put work into further development. Defining a common Approach will then begin to address issues which include customer specifications, company boundaries and barriers, and norms for dealing with one another. This Approach should be seen as dynamic and evolutionary. Adopting such a mind set will result in a flexible approach and responsiveness to needs both within and external to the team.

Developing the necessary Goals and deliverables which the team must achieve on route to fulfilling the purpose is the next step in aligning the efforts of the team members. And finally, each team must capture clarity around how the group creates an environment in which Everyone is mutually accountable for the group process and its result. This simply means that it is everyone's job to ensure quality. If one member simply runs out of time or energy to complete their as-

signed work, the others must be able to get the work done and ensure the desired results are achieved. The statement, "That's not my job," is extremely dangerous to stable team operations. Your competitor found a way to deal with absent members or vacation time, so must you!

Yes, communication is a key aspect for high performance, as are technical expertise and effective use of resources. They must, however, be grounded in a solid foundation for understanding the four key aspects we have defined as Purpose, Approach, performance Goals, and creating mutual accountability for Everyone. Sample questions which can be addressed as the group proceeds through the process include:

Purpose (Why are we here?)

Why were we brought together?
What are we to accomplish?
What is the final result we seek?
What image displays a perfect end?
What legacy do we want to leave as a team?

Approach (How are we going to operate?)

What are the boundaries and givens in our project/task?
What are our basic operating principles?
How will we fill our roles as Leader? Champion? Facilitator? Recorder?
How will we:

Make decisions?	Deal with conflict and disagreement?
Define our values?	Set an example for others?
Handle meetings?	Share information?

Goals (What specific benchmarks are we shooting for?)

What deliverables will we produce?
What are the time frames we must meet?
Which items must come first?
What are other priorities in achieving these goals?
How will we measure our effectiveness?
How will we know this is what the customer ordered?

Everyone mutually accountable (How do we make sure we don't let others fail?)

How will we help others meet their objectives?
How will we manage our boundaries?
How can our systems support what we are attempting to achieve?
How will we provide backup to one another?

It is important to note that it's not necessary to discuss each and every question in a laborious fashion. These questions are simply guidelines with which to structure the group's focus and reinforce their collective image of why they are here, how they will approach the task as a team, what the steps are in accomplishing the results, and how they will overcome individual difficulties that could undermine the team's effectiveness. It is necessary, though, for the team to go through the struggle of creating this P.A.G.E.® off of which they will base their work. This struggle provides the ownership and commitment that are necessary for attaining high performance. Without the struggle, the risk is run that the team may only be going through the motions.

The approach to the P.A.G.E.® Process is experiential and interactive. This means, of course, that the work combines elements of "doing," "reflecting," "connecting," and "applying" learning to the real-life issue the team is working to address (Kolb, 1971). As most of our work is with adult, and more specifically, corporate, populations, we find that an approach which builds upon the principles of andragogy is most appropriate.

Andragogy assumes that, as a person matures, he or she: a) is more self-directed; b) accumulates more experiences upon which learning is built; c) becomes more oriented to the developmental tasks of social roles; and, d) changes perspective from postponed application of theory to immediate application to solve problems. Therefore, using this process to address a "case study" may work well in learning how to use the P.A.G.E.® Process as a tool, but the real value will come in addressing a real-life issue which is pressing for the team.

To bridge this gap, we utilize experiential exercises such as the "Nitro Crossing" (Rohnke, 1983) to apply the principles of the technique to get familiar with the P.A.G.E.® Process as a tool, and then move back into direct application regarding the team's specific business issues. For instance, in using the exercise "Nitro Crossing," the various rules, constraints, and other information pertinent to conducting the exercise are placed upon small cards, one per card, and then dispersed among the group members. A small "whiteboard" is given to the group so that they may arrange all of the information according to a category. The categories are the Purpose, Approach, Goals, and Everyone mutually accountable. Any card that speaks to the purpose of the exercise will be placed in the Purpose column. All cards that deal with the Approach the group must take in conducting the exercise from a safety perspective (e.g., each person must keep head above feet at all times) will be placed in the column under the heading Approach. This continues until all cards have been placed in the most appropriate column.

The group has now identified for itself the entire picture of what lies ahead in the task before them. There is much work to be done to assess who can actually carry water over the ravine and how they deal with the last person to leave the starting side. However, the group now has full participation in the process and any member can quickly refer to the P.A.G.E.® outline just created to

remind all members of the "customer requirements," "legal barriers," or established decision-making techniques.

Following the debriefing and transfer of learning to the work setting, a variety of Quality, or continuous improvement-based tools are then utilized in applying the process to a key business issue. Some of these tools include "Brainstorming," "Brainwriting," "Affinity Diagrams," "Interrelationship Diagrams," "Fishbone Diagrams," "Multivoting," and "Radar Charts" (see Brassard, 1985). When applied to team development issues rather than production or manufacturing issues, these techniques are often referred to as "Chaos Management Tools." We have found it somewhat unique to apply the concepts of continuous improvement to group process rather than "business" processes. However, we believe that the quality of goods and services cannot exceed the ability of the team to "perform" on a consistent basis.

This interactive, facilitated approach to addressing operational issues and acknowledging assumptions is then followed throughout each phase of the process. Often, we have found that the most difficult portions for a team to complete effectively following the P.A.G.E.® model are the Approach and Everyone Mutually Accountable. Why is this the case? The most prolific hypothesis here is that these two areas are more process oriented and most groups in American business tend to focus more on the task (i.e., Why are we here and what do we do?), but are less comfortable in looking at group process issues like dealing with conflict and holding one another accountable. The group, after reaching agreement or consensus on the issues, can then capture the final result of the process on a one-page document to which the members can refer as they proceed in fulfilling the task ahead of them (see Figure 1).

Posting the agreed items on a single sheet in the aforementioned fashion has numerous benefits. First, it provides a disciplined framework for the team

members to not only learn the P.A.G.E.® tool, but to serve as a reminder of what it is that they are here to accomplish each time they work as a group. Secondly, it has been our experience that revisiting this P.A.G.E.® at the beginning and end of each meeting is a positive reinforcement to the group's collective approach. Third, it provides a basis upon which the team can place the customers' primary concerns and desires next to the given boundaries and constraints which are present, but not always acknowledged in any team process.

It is the author's hope that the P.A.G.E.® Team Alignment Process can continue to serve teams in taking care of their internal business so that they may then place more emphasis on satisfying customer needs. After all, if some type of customer didn't request this, why are we spending time working on it anyway?

Purpose, Approach, Goals, Everyone accountable Model for Team Alignment - OVERVIEW

Purpose	Approach	Goals	Everyone accountable
•What we need to achieve: the reason for coming together. •Will often include an image of the ideal outcome.	•Our qualitative agreements for operating as a collective unit. •Process issues surrounding how we will communicate, make decisions, treat one another, and deal with disagreement. •Customers -Direct -Indirect •Boundaries that provide reality checks and balance.	•A quantitative target of progress toward achieving the purpose; in a specific time frame. •Team success measures •Deliverables (products) •Usually consists of benchmarks against which we can measure our progress toward satisfying the purpose.	•Basis for creating backups and reinforcing systems for success. •Best if specific as to how we will uphold accountability and duty completion. •Meeting facilitation •Leader responsibilities •Documentation/recording •Championing •Addresses how we deal with gray areas and how we cover for one another when necessary.

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Figure 1. The P.A.G.E.® Outline Sheet. Summary Overview.

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(Editor's Note: The author did not provide complete references. Please contact him for more information.)

If I Am An Artist, What's Wrong With My Picture? Rediscovering Your Creativity in a Grown-up World

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ABSTRACT

Born and blessed with a creative nature, we are, indeed, all artists of our own lives. By the time we reach adulthood, however, most of us have lost touch with our creativity, believing only "others" are "artists." Awareness of and regular use of the creative aspect of our being makes a substantial contribution to establishing a healthy balance in our lives, learning more about ourselves, providing options for action, and enriching the quality of our lives on a daily basis. Through exploration of experiential, interactive creative experiences with art, music, movement, and reflection, individuals can enrich and expand their human potential by reaffirming their innate creativity.

Blowing bubbles . . . finger painting . . . new crayons . . . the smell and feel of fresh clay squashed between your fingers . . . sandboxes . . . and dancing to the music you hear in your head — how long has it been since you have enjoyed such simple pleasures? Even if you can't remember the last time you engaged in these activities, or further, you think that these are "inappropriate" activities for an adult like yourself, please keep reading. In the next few pages you will discover that not only are these "appropriate" adult activities, but indeed, they are essential in renewing joy and passion for life.

Take a trip down memory lane and try to remember what it was like to be engrossed in one of these activities as a child. The wonderful sense of absorption and delight in the simplest pleasures — the delightful trickle of sand through your fingertips, over and over again; forming brightly colored clay into crude animals and shapes only you could decipher; creating a world for yourself in which time had no meaning and life was simply to be enjoyed. Child's play? A waste of time? Non-productive?

Interestingly enough, research supports the contention that what feels good to us about these activities is actually good for us — as children and as adults. Far from being a waste of time, creative activities such as the ones mentioned above (and thousands of others), fulfill a very important need in our lives — even as adults. According to Andre (1991), people who are in touch with their own creativity become increasingly centered, whole, and purposeful — able to discover meaning for their lives and pursue their goals with more focus. Through engaging in creative activities, we can be happier, healthier, and yes, more productive in our grown-up worlds.

Tony Buzan (1997), a world leader in improving learning techniques and creativity, cites the results of a study of 1,600 children who were given eight tests of divergent thinking. Of the children from ages 3 to 5, 98% scored in the creative genius category; 5 years later, 32%; 5 years later, 10%. Of more than 200,000 adults over 25 years old, only 2% scored in the creative genius category. In an era when we need creative, divergent thinking skills more than ever before, are we somehow *extinguishing* these important innate creative abilities as children grow into adults?

Talk to almost any adult engaged in the daily business of making a living and one repetitive refrain emerges: "I feel that I am so busy making a living that I have given up having a *life*." Various sources note that stress-related ill-

ness is responsible for anywhere from 60% to 80% of visits to primary care physicians. Adults, adolescents, and even children turn to substance use and addictive entertainment to try to fill the gaping hole that is left in the psyche when our creative nature is stifled.

Ornstein and Sobel (1989) in their book, *Healthy Pleasures*, describe the characteristics of vital, healthy, robust individuals. One of the most important characteristics of these individuals is that they are keenly aware of their senses and relish the opportunity to indulge in various sensory pleasures of every kind. Many of our most important sources of pleasure come from indulging our desire for sensual pleasures — taste, touch, smell, sight, sound. As the authors state, "Many of us are not getting our minimum daily requirement of sensual pleasures." Sensory stimulation activities activate the pleasure centers in the brain, evoking a sense of well-being and positive mood. Regular involvement in creative activities allows sensory stimulation to become a part of our daily lives — instead of something that we seek to mimic through dangerous alternatives. Creative activities can provide a refreshing respite from the multiple tasks required by our modern society — tasks which all too often are toxic to many dimensions of our health.

Unfortunately, because of the pervasive influence of our Western culture, we seem to have developed a phobia about having fun — as if something that stimulates our senses, feels good, and is enjoyable is taboo. Therefore, as we move from childhood to adulthood, we are urged to abandon sensual pleasures and settle down to "business." Whether it is the six-year-old schoolboy, the adolescent schoolgirl, or the young adult business person, it becomes all too clear that our culture expects "productivity." Yet perhaps in squelching our creativity, we are also sabotaging our self-actualization — and our optimal productivity as well.

Mihaly Csikszentmihalyi (1990), in his classic book *Flow*, summarizes decades of research on joy and creativity to create general principles for transforming dull, boring lives into lives of meaning, enjoyment, and purpose. Csikszentmihalyi describes "flow" as "a state in which people are so involved in an activity that nothing else seems to matter; the experience itself is so enjoyable that people will do it even at great cost, for the sheer sake of doing it." Many times this sense of "flow" is described by individuals who are intensely involved in work that they find compelling and intrinsically rewarding or play that is active and engrossing. While some individuals are fortunate enough to experience flow activities regularly in their work because they truly love what they do, most individuals need supplemental experiences to allow themselves to get in touch with the creative aspect of themselves that allows them to become totally absorbed in what they are doing.

According to Csikszentmihalyi (1990), there are eight characteristics of enjoyment. While they may not all be present in every activity, they are heavily represented in individuals' descriptions of enjoyable activities — and are characteristic of creative activities as well: 1) confrontation of tasks which one has a chance of completing; 2) the ability to concentrate fully on the task at hand; 3) clear goals; 4) immediate feedback; 5) a deep but effortless involvement that removes from awareness the worries and frustrations of everyday life; 6) a sense of exercising control over one's actions; 7) a diminished concern for the self, yet paradoxically the sense of self emerges stronger after the flow experience is over; and 8) the sense of the duration of time being altered.

When people have regular flow experiences in their lives, it improves subjective well-being (Csikszentmihalyi, 1990). People report feeling happy and fulfilled, with a sense of meaning and purpose in their lives. While they may be extremely busy and life may be full of challenges, they do not report feeling over-

whelmed, depressed, or out of control. What happens when people aren't able to engage in flow activities? They are then often drawn to activities that are wasteful or destructive, as they seek other means of achieving even brief moments of enjoyment. They attempt to recapture some of the qualities of optimal experience by artificial means — often relying on an addiction to a substance or something, or someone, outside oneself for feeling good. Passive voyeurism is substituted for active involvement, even though the rewards are not nearly as enjoyable. Such artificial means of deriving enjoyment are not simply inadequate, they can be dangerous, both to individuals and to society at large. When people are regularly involved in flow activities, there is little need for professional performers to take people's minds off the stress or monotony of the activities that they do day in and day out. They are themselves engaged in creative activities of their own that are more fulfilling and pleasurable than observing someone else having the fun they could be having themselves.

Children spontaneously enjoy flow. Watch a child absorbed in creative play, often alone, and you will see it. There is a total absorption in the task at hand and a sense of delight and pleasure that is intrinsic in the activity itself, even if what is created is destroyed just moments later. The same activities may be repeated over and over, simply for the pure joy of the experience. Yet with few adults to serve as role models and little encouragement to become interested in challenges for their own sake, many children gradually lose their ability to find flow in everything they do (Csikszentmihalyi, 1991). Children give up curiosity, interest, the desire to explore new possibilities, and become accustomed to passive entertainment. Learning becomes a drudgery to be endured and they turn to automated toys with bells and whistles to provide a short-lived pleasure that they used to be able to generate for themselves over and over again whenever they had a free moment. All too soon they become bored because "there's nothing

to do." What a heavy price we pay as we sacrifice our creativity to grow into "adults."

Julia Cameron, in her excellent creativity books *The Artist's Way* (1992) and *The Vein of Gold* (1996), offers multiple activities to help adults remove the blocks to their creativity and allow themselves once again to experience the joy of creation that was once so familiar to us as children. In both books, she urges the *practice* of creative activities in order to heal the wounds inflicted to our creativity as we grew from children into adults and to recover our creative self — our "vein of gold." It is not sufficient to read about and intellectually understand the need for creative process in our lives; it *must* be practiced — and practiced regularly.

Fortunately, Cameron offers a wide array of activities to help us get started. I have listed just a few of the activities she suggests to provide a brief glimpse into a world that uses *creative play* to help us meet the needs that we have ignored as adults — unmet needs which manifest themselves in disease, depression, disgust, and destruction to ourselves and those around us. Creative play offers each of us the opportunity to heal and live happier, healthier, and yes, more productive lives. Come play with us!!

1. Make a weekly "artist's date" with yourself. This is to be done alone. Do something that is fun for you — something you haven't allowed yourself to indulge in, something you would find pleasure in experiencing.

2. Think of five imaginary lives you would like to live. Select one and *do* something you would be doing if you were living that life. Dress the part!

3. List five silly things you would like to do once. Try at least one of them.

4. Carry a loaded camera every day for a week.

5. Buy a drum and experiment with drumming and drumming music.

6. Make a collage of your hopes, dreams, and desires. Post it where you can see it every day.

7. Make a valentine to yourself, including things that support and honor what is most lovable to you and in you.

8. Spend one evening in silence, either with others or alone. Choose not to speak, read, watch TV, or write. Just listen.

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Evaluation as a Developmental Tool

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ABSTRACT

Evaluation is an effective tool for development that programs and organizations can easily use. Evaluation is most powerful when the program defines its own outcomes, and data gathering is part of the program's daily practice. There are simple strategies and tools which can serve the program's needs in terms of marketing, staff and client recruitment, proposal development, and strategic planning. Internal validity is important to each tool and the usefulness of any evaluation. Tools include qualitative and quantitative techniques such as pre/post surveys, interviews, and a post-program single survey.

Evaluation tends to be a "bugaboo" word to professionals who teach by doing, and hold as their dearest value the experience and not the product. The "experience" refers to the process of experiential education in its many forms, including climbing, challenge programs, travel programs, residential programs, and camps. However, in an era that is seemingly more dedicated to trimming the experience and hoping for enhanced results, it is important to be able to provide evidence of impact and, moreover, evidence of effective programming.

Customers, funders, and accrediting bodies are all becoming much more sophisticated in asking for impact data and, at the very least, an evaluation of effectiveness. These queries are about democratic values in that they ask to discover what, essentially, is the value of a program or of their investment. Constituents, who by supporting programming in some way, indeed are making a social investment. It behooves experiential professionals to evaluate their programs to answer such questions, and for their own interests including marketing,

professional development, and fund development, and to contribute to the knowledge base and professional dialogue in their field (Oden, 1995).

There are many approaches to evaluation, certainly; however, specific steps should be adopted for consistency and in order to make evaluation tools serve the goals of the project. One approach I have found effective (Youatt, 1995) is the following:

- Perform a literature review
- Identify the goals of the project.
- Link activities of the project to the goals of the project.
- Discover the values of the project, and decide what indicators may serve as evidence of program merit.
- Design evaluation questions which ask questions about whether the program's goals and values have been met.
- Decide on what methodology you will use to ensure validity.

What type of methodology is appropriate will differ from project to project and will be impacted by the goals of the project. For example, if a low ropes program wants to look at academic outcome, they might look at academic grades, or they may want to examine a student's behavior as they approach asking for help in the classroom. It may be meaningful to look at both, and to look at both over time.

Application of evaluation results varies. Again, what is appropriate depends on the goals of the project and the overall mission of the organization. Application depends on how well defined an organization and project's mission are, and if evaluation is standard for the organization or specific for the project. Certainly evaluation results may satisfy funder requirements, help with marketing efforts, and, for the board, connect expenditure and impact.

How the organization wants to use the evaluation information they gather is an important issue. Certainly in experiential education, evaluation

might impact staffing, staff development, resource allocation, program redesign, and marketing efforts.

At NCCS Camp Newaygo Lifelong Learning Centers, we use the data to make informed decisions regarding risk reduction, maintenance priorities, program development, and staff development. Moreover, we use evaluation to track the progress of youth over time who have participated in our programs, which provides multiple returns on this investment. Our customers have told us that because we are constantly asking questions, they feel that we "must be on the cutting edge" in program development. This perception has become an invaluable asset. Our customers have also begun to ask about the results of our evaluations, which has encouraged a measure of customer loyalty. Finally, when asked about what makes us different from other programs, we can remark about our outcome evaluation in ways in which other programs cannot, and customers have told us in surveys that this is what helped us acquire their business.

Boysville of Michigan, a residential treatment program which uses extensive experiential education programs as intervention with their clients, has used extensive pre/post-evaluation as a marketing tool with funders and families whose children are the primary clients.

Formalized evaluation is a tool with which programs may ask honest questions of themselves in an effort to better serve their internal and external constituencies. It is important that evaluation be connected to a body of literature and discussion outside the organization, and that the organization partners to perform an evaluation in order to address issues of validity and rigor. Validity is an issue for every question and every evaluation, and thus multiple perspectives and "testing" an evaluation tool are important steps to consider. This can be accomplished by surveying a client, their parent, and a school staff member. Clearly three perspectives will add up closer to the truth than one perspective.

Evaluation is no longer something to be considered at the end of a project, but from the onset when collaborative links and appropriate time for research can be found. Evaluation is an investment of resources that can pay multiple dividends both internally and externally, depending on how the organization values reflective practice and honest feedback.

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Facilitating and Learning at the Edge of Chaos: Expanding the Context of Experiential Education

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ABSTRACT

Significant recent discoveries within a number of scientific disciplines, collectively referred to as the science of complexity, are creating a major shift in how we understand the complex, adaptive systems that make up our world. Practitioners of experiential education, working with and within complex human systems, already intuitively understand many aspects of complex system dynamics. As such, we are ideally suited to use our skills in broader applications. Organizations and institutions shifting to the new paradigm of complex systems will operate from a conceptual framework with which we are already skilled.

In recent years, developments within a number of diverse fields of study have identified patterns of similarity in the behavior of complex systems. These disciplines include quantum physics, microbiology, evolutionary biology, ecology, economics, and the social sciences. Collectively, these new ideas are coming together in a cross-disciplinary science of complexity. The science of complexity studies the dynamics of those systems that interact with their environment, learn from the experience, and modify their behavior as a result. This has particular relevance to the field of experiential education because, broadly speaking, our work is in assisting complex systems to learn, to grow, and to evolve.

A complex, adaptive system consists of networks of large numbers of agents who interact with each other and with their environment according to a set of rules. This set of rules, or schema, contains two subsystems, a dominant (or legitimate) subsystem that encompasses the system's primary task, and a re-

cessive (or shadow) subsystem that operates outside of the system's primary task, providing the arena for play, exploration of new behaviors, and creativity. The shadow subsystem also seeks to undermine or modify the dominant subsystem through change.

These two subsystems coexist in dynamic tension, and when a certain balance between the two is present, when the system is operating in the narrow zone between order and chaos, the system is capable of remarkable things. This zone, which physicists call a phase transition, is also referred to as the "edge of chaos." Here the system creates the space for novelty, where new and surprising outcomes can emerge from creative activities, and where new ideas nibble away at the status quo.

The edge of chaos is a paradoxical state, a spiral dance between order and chaos, a humming oscillation between the two extremes, characterized by risk, exploration, experimentation. Here is where the system operates at its highest level of functioning, where the greatest information processing takes place, where risks are taken and new behavior is tried out. And when new behavior emerges that is somehow beneficial to the system, where the system's primary task and operating rules are modified in such a way that the system's overall level of "fitness" is improved relative to other systems, we say that the change is innovative; the system has learned, or evolved.

There are five factors, or control parameters, that determine whether a system can move into the edge of chaos (or beyond it into disintegration): the rate of information flow, the degree of diversity, the richness of connectivity, the level of contained anxiety, and the degree of power differentials. In human systems, these factors combine into a kind of creative tension where people are linked to others in paradoxical relationships of cooperation/competition, inspiration/anxiety, and compliance/individuality (group initiative to illustrate the process).

This is roughly the process that is going on all around us, within us, and occurring at all levels of adaptive phenomenon, from the subatomic to the macrocosmic. Systems are nested within systems and networks are connected to networks. Human groups, our families, communities, and social and political institutions are all forms of complex systems that operate according to the principles being identified by the science of complexity. Until recently, the patterns of similarity have not been apparent, partly because the disciplines which study each of these systems typically use differing vocabularies to describe their respective systems.

In the field of experiential education, we work with complex systems daily, although we tend not to think of them as such. The "Principles of Experiential Education Practice," as outlined in the AEE Membership Directory and Handbook, describe beautifully the dynamics of a living, adaptive, human system. They illustrate how a learner, "constructs knowledge, skill, and value" from direct interaction with others and the environment. These same principles suggest that experiential educators are adept at leading individuals and groups to the edge of chaos. We are skilled at "setting suitable experiences, posing problems, setting boundaries, supporting learners, ensuring physical and emotional safety, and facilitating the learning process." We are comfortable with ambiguity, unknown outcomes, the space for novelty and play, encouraging risks and new behavior, and we anticipate the "shadow" subsystem will play a significant role in the process.

The science of complexity gives us a framework to make sense of complex systems in a way that resonates more with our experience. More importantly, the science of complexity is pointing us in a direction that could fundamentally alter how we design our organizations and institutions, and how we expect them to function. As we make this paradigm shift, I believe the practitioners of experien-

tial education are well suited to take leadership roles.

In the world of human endeavor, organizations and the people within them are constantly engaged in a myriad of tasks in order to produce products or services. Organizations work to survive, to compete, and/or to cooperate with other organizations. Leaders of these organizations typically try to direct, manage, or impose a form of structure and order to the system, but frequently find the organization becomes powerfully resistive to change. This is because traditional management practices operate almost exclusively within the domain of the legitimate subsystem, which contains the set of rules designed to carry out the organization's primary tasks. However, the internal, "shadow" system works to subvert the legitimate system, typically thwarting leadership's efforts to direct the system.

Complexity theory suggests that systems cannot be willed, lead, or coerced to change. Traditional organizational interventions are usually short-lived and minimally effective because they don't take into account the interplay of the legitimate and shadow subsystems. The process of experiential education does, however. We build it into our design. We know how to create the conditions for maximized learning, and we know we cannot expect or predict a given outcome.

Indeed, as these ideas move more into the mainstream, the implications for any "leader," "educator," or "manager" (if such a term does not become obsolete) are enormous. If we anticipate that our communities and our workplaces will follow the patterns of complex living systems, instead of trying to control them, our endeavors can take on a new vitality. They may look a little more messy, but will be characterized by more creativity, more excitement, more surprises.

Following the complex system model, in the organization of the future the tasks of a leader will shift from directing, disciplining, and deciding. In an organization that values the interplay of the legitimate and shadow subsystems, the leader also must have (and communicate) a clear image of the task/objective/goal, create the environment that will allow the members to experiment with possibilities (to play within the space for novelty), and when necessary, to tweak the edges of the system in order to stimulate the group. Further, the leader will contain anxiety via support and encouragement, facilitate joint reflection on the process, and engage in true dialogue. The leader must also be willing to let go of a good deal of control and be willing to accept an unknown outcome.

This is the process already followed by a seasoned experiential educator. We don't solve problems, but allow a group to explore their own solutions; we don't minimize anxiety, but create an environment of emotional and physical trust that helps contain the anxiety; we don't force a group to hold to a predefined outcome, but allow the process to shape the outcome. Imagine what our businesses, our schools, our institutions would be like if they regularly exhibited the characteristic energy, exploration, and individual and collective discovery that occurs during a day of adventure programming.

We experiential educators help complex, adaptive systems learn and move. As a profession, we have been utilizing the patterns of system behavior now identified by the science of complexity. These patterns of behavior are applicable to any complex, adaptive system. As the framework of complex systems becomes more widely accepted, the approach and the application of experiential education has a vastly expanded potential. We are already doing what could be happening at all levels of our society. The possibilities for our work are limited only by our vision and creativity. And given that the field of experiential educa

tion already attracts professionals who are drawn to the edge of chaos, our capacity for creativity and innovation is enormous.

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The Reality of Experience

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ABSTRACT

The principles of Reality Therapy and Choice Theory provide a practical foundation for understanding and influencing human behavior. Experiential education offers infinite opportunities for applying and internalizing these principles for enhancing personal and professional growth. Explore a visual, interactive model for examining the many facets of learning acquired through the reality of experience.

> Tell me, I will forget. Show me...I may remember.
> Involve me and I take the experience as my own!

This ancient Chinese proverb has been a pillar of learning theory for centuries. Because we learn best from our own experiences, the most effective learning opportunities are experiential in nature. Experiential education encompasses a huge continuum of activities, ranging from simple ice breakers and role plays, to problem-solving initiatives, outdoor adventure, ropes courses, and beyond! While we know all of these approaches provide valuable learning opportunities, how the experience is perceived is a key factor regarding its impact and transference.

The principles of Choice Theory and Reality Therapy provide a compass for navigating the intricacies of human perception, assimilation, and application of new knowledge and experience. Understanding the most basic principles governing human behavior opens new doors to maximizing the enjoyment and application of adventure- based learning experiences. Choice Theory is an explanation of human behavior developed by Dr. William Glasser (1965, 1985). Reality Ther-

apy is the application of Choice Theory within the context of helping relationships. The theory and process combined provide a valuable model for conceptualizing the many opportunities for processing learning experiences.

Basic Needs

Glasser has identified four basic psychological needs which our brain seeks out through total behavior. These include the need for LOVE and BELONGING, the need for POWER and RECOGNITION, the need for FUN, and the need for FREEDOM. According to Dr. Glasser, all behavior is an attempt to meet one or more than one of these needs. Identifying the goal or need met by a particular behavior provides valuable information regarding appropriate interaction.

The role of the facilitator is to establish a need-satisfying environment where all participants feel safe to embrace risk and challenge in their quest to achieve their purpose. Identifying this individual and collective vision is an important foundation for building anything, including relationships and learning experiences. Having participants state their expectations for the experience is an integral aspect of setting the stage for success.

Levels of Perception

Though w e all have the same basic psychological needs, we all have very different perceptions of how best to meet those needs. The mind, like a camera, consistently takes and stores pictures for future reference. Pleasurable need-satisfying pictures remain "up front" and less desirable ones are often filed or discarded. Desirability of pictures is based on personal knowledge and

experience. Our perceptual system combines raw data, knowledge and experience and values, to create a personal lens through which we view the world.

Exploring the levels of perception is easily done by asking three very popular questions:

"What?" "So What?" and *"Now What?"*

What? refers to the information your senses are absorbing

So What? refers to your interpretation based on your knowledge and experience

Now What? explores the value of the experience for future application

Processing typically begins with sensory data and evolves toward deeper levels of personalization and application. The use of metaphors and analogies enhances assimilation and transference of new knowledge by connecting the experience to familiar situations and values. Metaphorical visualization can increase retention by as much as seventy percent because our brain has a greater capacity for remembering pictures than words alone. It is the personalization of interpretation which brings added meaning and diversity to each individual's experience.

Total Behavior

Individuals meet their needs and express perceptions through TOTAL BEHAVIOR. TOTAL BEHAVIOR refers to four interrelated components: what we THINK, how we FEEL, what we DO, and our PHYSIOLOGY. While behavior is typically labeled by its most obvious component, all components are present and active in any given situation. Thinking and behaving are within our direct control, while feelings and physiology are not. Feelings (both emotional and physical) are the body's signaling system, which sends messages regarding how

well we are meeting our needs in a given situation. Our thoughts assign meaning to these signals, and behavior follows.

When processing experiences, it is useful to explore all components of behavior, as well as the interaction among them. This information provides valuable insight regarding personal preferences and perceived locus of control. Helping participants utilize their thoughts and behavior to overcome negative feelings and physiology are some of the most powerful opportunities nestled within the adventure experience. This capacity is so powerful, it almost guarantees future generalization to other settings. Becoming consciously aware of the power within is a primary payoff of taking risk. The challenge of the facilitator is to help participants become aware of the interaction between thoughts, feelings, and behavior patterns and to transfer this new learning into their home, school, and work settings.

Learning Styles

It is also important to consider individual LEARNING STYLES in design of activities and approach to facilitation. Appreciation for how individuals absorb and interpret information is instrumental to establishing a healthy learning environment. Though not always the case, the larger the group, the greater the diversity of learning styles you are likely to encounter. Learning styles are often recognizable by vocabulary and approach to problem-solving situations. Being sensitive to the preferences of others enhances your options and influence.

Active experimentation is an easy learning style to identify because this type participant is typically extroverted and actively involved in the problem-solving process. The concrete experiential learner also prefers hands-on opportunities and often makes feelings-based judgments. The reflective observer tends

to be introverted, observant, and typically very insightful. These participants willingly share their insights if asked directly, but rarely volunteer them. Abstract conceptualizers relate best to symbols and concepts. Analogies and metaphors are especially meaningful to this style learner. Appealing to all learning styles contributes dramatically to learning and transference, and is easily done through careful planning.

Reality Therapy

REALITY THERAPY is a self-evaluation process involving exploration of three questions: *What do you want? What are you doing? Is it working?*

What do you want? is identified early through clarifying expectations and establishing ground rules.

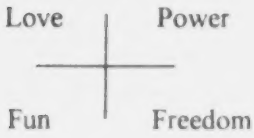
What are you doing? involves exploration of the total behavior system, including thoughts, feelings, and physiology.

Is it working? explores the value of specific choices as they relate to reaching identified goals.

If the behavior is not working, the next step is to think of a better approach. Notice that Reality Therapy is a series of questions which allow participants to make their own value judgments.

Balancing wants and needs, feelings and behaviors, and perceptions and learning styles is an ongoing challenge for everyone. Combining and overlapping these principles of learning and behavior creates infinite windows of opportunity for exploring the value and application of personal and collective experiences. Guiding the process of reflection, introspection, and transference requires a delicate balance of awareness and skill. Whether parenting, counseling, teaching, or playing, we are all facilitators at some point, raising the consciousness of others and challenging them to assimilate new knowledge into their lives. We all learn best through the reality of our own experience.

BASIC NEEDS



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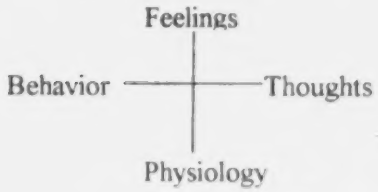
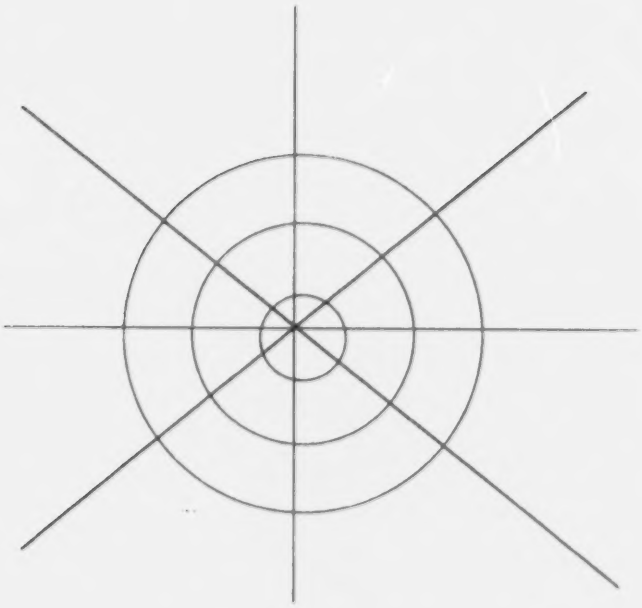
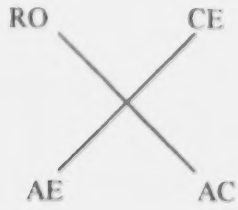




LEARNING STYLES



LEVELS OF PERCEPTION

Sensory
Knowledge/Experience
Values

The REALITY of Experience

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Walking a Path of Transformation: Using the Labyrinth as a Spiritual Tool

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ABSTRACT

Personal and spiritual transformation is emerging as a great need of our time. Numerous societal and health concerns are beginning to surface as spiritual issues in the eyes of many professionals. A better understanding of the relationship between psychosocial-biological issues and spirituality would enhance professional capabilities. Experiential skills and techniques can strengthen teaching and learning strategies for behavioral and attitudinal changes. This paper will discuss the use of the labyrinth as an effective spiritual and meditative tool that can expand insight and open the imagination to transformative growth and development.

What is wrong with some people today? We are on the verge of the twenty-first century and in many ways our society may be on the brink of destruction. It seems as if some people are aimlessly going through life trying to find excitement, stimulation, and gratification using any available avenues. The costs of such a narcissistic mission are often overlooked, and individuals claim to have "no fear" in regard to the consequences of their actions, for themselves or for others. Our society is victim to the cost of destructive addictive behaviors such as alcoholism, drug use, gambling, eating disorders, workaholism, risky sexual behavior, and domestic violence and abuse, not to mention that such behaviors contribute to physical and psychological illness.

Our leading causes of death and mental disorders are stress related. Heart disease, stroke, cancer, HIV disease, and depression are all affected by stress (Health and Stroke Facts, 1996; Kune, 1993; McGinnis, 1986). For many

individuals, stress arises from a lack of insight, purpose, and true meaning in life. Our society is filled with individuals who work long hours, climb the corporate ladder, and give up time with family and friends to become "successful." What is success? Perhaps it is having a prestigious job, making a lot of money, going to the right parties, wearing the right clothes, or having the right car. But that can't be the answer, because so many people who have all the "right stuff" are feeling empty and are plagued with disease and depression (Sollod, 1992).

Addictive behaviors are often used to cope with stress. People may find an escape in the behavior but when they wake up in the morning, the empty feeling inside remains. We can run, but we cannot hide from the urge to find insight, purpose, and meaning in our lives. The hunger, which can be thought of as a basic human instinct, will continue to return throughout time. If the person chooses to avoid satisfying the hunger in an effective manner, they may eventually find themselves in a state of despair and emptiness. "The great need of our time is for people to be connected to spirit; for people to be connected to a core of feeling in themselves that makes their lives vital and full of meaning, that makes life a mystery evermore to be uncovered" (Stone, 1980).

There is a segment of people who are aware that the world "outside" of themselves will not be able to completely satisfy the nagging hunger for spiritual wholeness. This emerging segment of people are searching for wholeness within themselves instead of masking the need by seeking stimulation and gratification through personal and societal addictions. Personal and spiritual transformation is an eminent need of our time. Many societal and health concerns are beginning to surface as spiritual issues in the eyes of numerous professionals. A better

understanding of the relationship between psychosocial-biological issues and spirituality would enhance our professional capabilities.

Spirituality has traditionally been associated strictly with religion. Individuals are uncomfortable with exploring or expanding the spiritual dimension of their lives unless they utilize a theological tradition. Actually, spirituality encompasses but is much more than merely a set of religious ideologies or doctrines. Spirituality is the human capacity to rise above the limiting ego-based ideas of control, manipulation, and competition to discover a web of transpersonal connection and love between our true selves and all other beings and a greater ability to attain our highest good (Chandler, Holden, & Kolander, 1992). "Religion is for those who are scared to death of hell. Spirituality is for those that have been there" (Artress, 1995).

Spiritual insights are heavily sought by many individuals through a variety of realms. Experiential teaching methods enhance the probability that information will be retained and integrated (Kolb, 1976). Some common experiential techniques used to enhance spiritual development are: journaling, meditation, imagery, prayer, chi gong, tai chi, mindful movement, massage, and creative outlets of all varieties. One tool that integrates several of these techniques is the labyrinth.

The labyrinth is an ancient mystical tool that has a rich history. It has been found throughout the ages in many cultures around the world, and was widely used during the middles ages in the Catholic church as a form of spiritual pilgrimage. It dropped from human awareness about 350 years ago but was recently reintroduced as a spiritual tool by Dr. Lauren Artress. Dr. Artress is an Episcopalian Canon at Grace Cathedral in San Francisco and in 1991 started Verititas: The Worldwide Labyrinth Project, whose mission is to reintroduce the

labyrinth into churches, retreat centers, hospitals, prisons, parks, airports, and community spaces throughout the world to promote deep spiritual healing.

Labyrinths are usually circular geometric patterns that have one path that leads to the center of the circle and then back out again. Their appearance is similar to that of a maze, but they are different in that there is only one path, no wrong turns, and no dead ends. They are large enough to be walked on and the path becomes a metaphor for the journey of life. The labyrinth has many uses and possible outcomes for spiritual insight. "The labyrinth is a spiritual tool meant to awaken us to the deep rhythm that unites us to ourselves and to the Light that calls from within. In surrendering to the winding path, the soul finds healing and wholeness" (Artress, 1995).

Dr. Artress's book focuses on the classical eleven-circuit labyrinth whose best known example is found inlayed in the nave of Chartres Cathedral in Chartres, France. This labyrinth is perfectly geometrically balanced and is based on the prime thirteen-point star. The star determines the placement of the rosette in the center of the labyrinth and the lunation surrounding the perimeter. The number thirteen has extreme significance. Thirteen is the number of Christ, there are thirteen new moons in a year, and a labyrinth walked turns toward the center thirteen times during a complete walk. The star is based on Pythagorean theory and lends a great deal to the energy flow that is experienced during a labyrinth walk.

The center of the labyrinth is traditionally called the rosette. It resembles a flower in appearance and consists of six petals. Each petal has a different symbolic meaning. The six petals can represent the six days of creation or the six stages of planetary evolution. As an individual enters the center starting from the left and traveling clockwise, the petals represent mineral, plant, animal, human, angelic, and the divine. When an individual comes to walk into the center,

they may visit each of the petals or just the petals to which they feel drawn.

The outside of the labyrinth is surrounded by 113 cusps of partial circles that make up the perimeter. These are called the lunations. There are 28 points per quadrant of the labyrinth. Many individuals believe that the labyrinth served as a calendar based on the lunar cycles and that each quadrant represents each season of the year. It is thought that churches used this calendar to determine the timing of Easter (Artress, 1995). The lunations are unique to the Chartres labyrinth and add to the beauty and power of this particular form. Dr. Artress believes that omitting the lunation from a constructed labyrinth decreases its spiritual energy and balance.

The labyrinth walk is divided into a three-fold journey. The path into the center is purgation. Throughout the winding journey to the center, the goal of purgation is to let go of or purge any barriers we may have to our connection with the divine. It is a process of quieting the mind and spirit to prepare ourselves to receive. It is the process of humbling or surrendering ourselves to God. The second part of the walk, called illumination, occurs when we reach the center, or the rosette. After quieting and clearing ourselves, we are ready to receive insights, peace, and what we most need for healing. The third and last part of the walk is called union. As we travel the path of the labyrinth back out to the entrance (which is the same path we used to travel to the center), the meditation can provide a sense of empowerment and passion. Union helps the individual integrate the information and insights experienced during illumination. The walk out is a time to commune with the divine and a realization of action and authentic use of our gift during our continued walk of life. Basically it assists us in deciding how we will use what we have received.

There exists no right or wrong methods of walking the labyrinth. Each person, as a unique individual, will have a unique individual manner of walking the

labyrinth. Each person is encouraged to find their own rhythm and speed while walking. Some may walk very slowly as in a walking meditation, and some may feel the need or desire to run or dance, to skip or to crawl. There really are no set rules or patterns. Each person should find their own way. Before entering the labyrinth, it seems to work best if the person takes some time to reflect on their spiritual life, needs, and intentions. Several approaches can be used as a basis for the labyrinth walk.

After quiet and intent assessment, an individual can choose several approaches to the labyrinth walk. Some use the labyrinth to promote gracious thanksgiving and attention to the present moment. Many meditation practices focus on mindful attention to the present moment. The labyrinth presents an ideal place to enhance this practice. Some may use repetition, or a mantra, to facilitate their meditation; others may read scripture or additional inspirational readings. Another method is to use prayer to ask for help, healing, or simply to lift up thanksgiving.

The labyrinth is an ideal place to ask our most puzzling or pertinent life questions. Most people have significant curiosity and wonder and, in many cases, confusion and despair in regards to the many details of life. Labyrinth walkers are encouraged to enter their journey with an awareness of their life questions. The labyrinth does not provide neatly packaged magical answers, but allows our soul to quiet itself and to be open to receive divine insight. Many individuals spend great amounts of time talking to God, but how much time is spent listening for the answers?

We do not want to present the labyrinth as an answer to all of life's problems or a panacea for all difficulties. The labyrinth is a mystical divine tool that assists individuals with their spiritual growth and healing. In the words of Dr. Lauren Artress, "The labyrinth introduces us to the idea of a wide and gracious

path. It redefines the journey to God: from a vertical perspective that goes from earth up to heaven, to a horizontal perspective in which we are all walking the path together. The vertical path has gotten mired down in perfectionist associations, whereas the horizontal path communicates that we are all in this together" (Artress, 1995).

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Organizational Awareness: Using Natural Systems To Understand Organizations

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ABSTRACT

In this session we explore the parallels between natural and organizational systems, focusing on specific skills of leadership needed to respond to our constantly changing environment. We meld the scientific concepts of self-organizing systems with ancient skills of awareness and survival that render those concepts useful in our organizational and business life. We will practice outdoor awareness skills and adapt them so you can measure and control your impact on your environment, recognize and react to opportunities ahead of others, and learn to think like competitors, customers, employees, and stakeholders in your organization. In the presentation, we will draw upon information from a number of sources, including the wilderness teachings of renowned outdoor expert Tom Brown, Jr., the organizational teachings of Dr. Margaret Wheatley, and the teachings of creativity expert Ned Herrmann.

Imagine that the year is 1878 somewhere in the southwest United States. From a bird's eye view, we see a lone Apache scout as he moves through the woods. His head is erect scanning the horizon. He keeps his eyes up because he feels the ground with his moccasin-clad feet. Occasionally he pauses to look for tracks on the ground. He moves slowly and stealthily. His eyes detect a movement on his left, and he quickly focuses on the movement and determines it to be a squirrel. The squirrel has noticed him and is assessing the threat before sounding an alarm. The scout changes his vector slightly to be less threatening to the

squirrel and continues to scan the horizon. His face monitors the breeze and he realizes that it is blowing gently from the northwest. This means he can continue in the direction he is going without much concern about his scent giving him away. The lack of humidity he feels on the breeze indicates no sudden changes in the weather anytime soon. His sense of smell is attuned to the forest. He sniffs the wind checking for the smell of fire smoke of his enemy and the musty odor of the grizzly bear he knows is in the area. He knows of the bear because he saw fresh tracks a few yards back and determined them to have been made earlier that morning. As he walks on, he checks the terrain and decides the bear was on its way to a berry patch to feed, and as long as he steers away from the berry patch, he is in no immediate danger. The bear is a male, and judging by the size and depth of the prints, a mature one at that. As the scout moves through the forest, he disturbs almost nothing. The birds continue their normal singsong. The squirrels go about gathering their acorns. This scout knows his environment and is relatively safe from surprise. He knows the location of his enemy, even though several miles away. He knows the location of any predators that may be a threat. He fully senses everything going on in the forest.

By approaching our business environment as this scout approached his, we can gain the ability to see and anticipate change that our competitors will miss. To do this, we must first understand how the scout was able to develop that level of attunement to his environment and then find ways to apply those same principles to our own organizations.

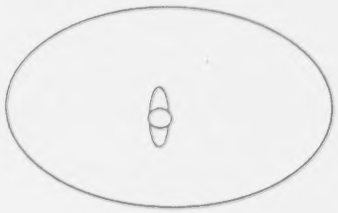
Dr. Margaret Wheatley, author of *A Simpler Way* and expert in Self-organizing Systems, believes that organizations are living systems. Because living systems self-organize, much of what we have always tried to do for organizations they are capable of doing for themselves. This approach dramatically alters the role of the leader in organizations today. In the past, the managers have

sought control, to impose structure to "make things happen." The concept of the organic organization alters that role. Today the role of the leader is to help the organization develop a very clear sense of its own identity, since that is the reference point around which this self-organizing takes place. Since he/she is not mired in the traditional control/structure role, the leader is then free to be the eyes and ears for that organization. One of the key responsibilities of managing is learning how to access and utilize sources of intelligence throughout the organization and its operating environment.

In a recent interview in the *San Jose Mercury News*, Adobe Chairman John Warnock stated that his role as leader is to be in touch with everything that is going on in the environment, the latest technical innovations and trends, and to make sure that Adobe is aware of and aligned with movements and changes in industry and society. So how do we do that?

How do we see our environment in such a way as to be able to predict changes in the industry or operating environment? Let's take a look back in time again. Imagine instead of that Apache scout, it is you walking through the forest. What is different? One of the key differences is the presence of predators. North America was then populated with a number of man-eating predators, including grizzly and black bear, mountain lions, and wolves. If you were walking through this forest, what might your demeanor be? Would you stride arrogantly through as if you were invincible? Not likely. You would probably be moving as quietly as you were capable of, paying intense attention to the environment around you. You would be motivated to hear every sound, catalog every scent, note every motion, and feel for subtle changes that forebode trouble. In short, you would be as aware as you were capable of being. However, our lifestyle today has made us a poor survival risk in such an environment. Here is why: Because we spend too much time walking on pavement, our feet are not sensitive to the forest floor. We walk

rather noisily through the woods, alerting the birds and squirrels. Because of years of staring at computer screens and television sets, our eyes are less capable of detecting motion in the periphery, and due to the fact that we are looking where we place our feet, we miss the movement of animals darting under cover as we approach. Our sense of smell cannot detect anything but the coarsest odors. We hear only the sounds of animals scurrying away and the calls of the birds, which we are unable to interpret. We could be easily surprised by an attacking bear or a sudden change in the weather.



As we walk though the woods, we are sending out around us a concentric ring of disturbance. How much of a disturbance we create (how loud we are) determines the size of that ring. We call that area the bubble of disturbance.

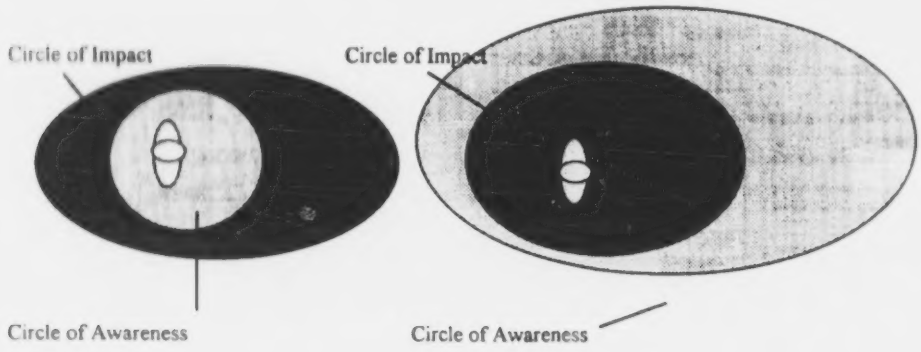
Simply put, any creature within that circle will be aware of the presence of that person. Of course, the size of that bubble is determined by the amount of noise and speed of movement of the creature creating it. The noisier we are, and the faster we are walking, the greater the level of disturbance and the fewer animals we will see.

As we move through the woods, we also have around us our bubble of awareness. This refers to the space radiating out from around our body that we are aware of.

Typical bubble of awareness

Enlarged bubble of awareness

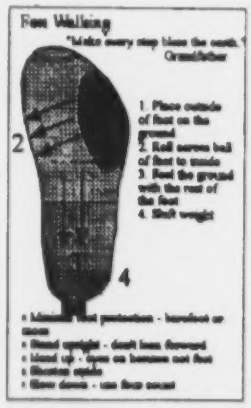
The bubble of awareness varies tremendously depending on how high our level of awareness is. If we are highly aware, we might have a bubble that extends out twenty yards. If we are as aware as a typical hiker, our awareness usually extends about six feet.



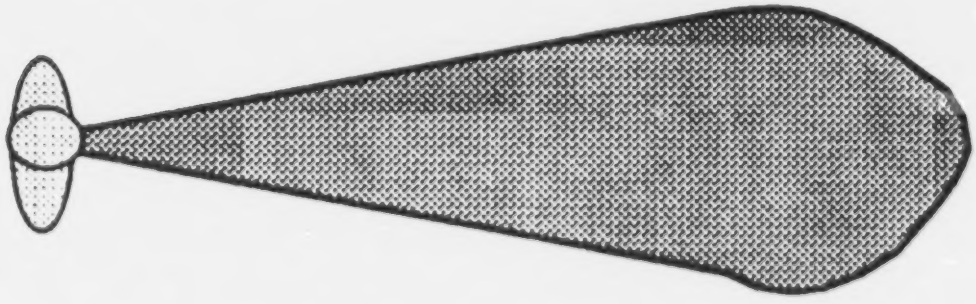
The key to seeing animals in nature is to have a larger circle of awareness than circle of disturbance. In other words, we see them before they see us. Developing awareness of our environment lies in our ability to draw in our bubble of impact and extend our bubble of awareness. It is in the area between the impact zone and awareness zone that actual awareness occurs. The concept of extending awareness and withdrawing impact is key to awareness in all applications, both in and out of the woods. In theory, awareness only occurs in that area where the awareness circle is larger than the impact circle. First, let's focus on decreasing the size of our zone of impact or disturbance.

A typical hunter-gatherer learned to conform his movement to the terrain. He walked to fit the ground he was covering. This method of walking we call foxwalking. To walk quietly in the forest, we simply must go back to the walk of the hunter-gatherer. The hunter-gatherer walked slowly, with his head up, scanning the horizon. He had a shorter stride. He kept his weight back and felt the ground with his forward foot, sensing the terrain and adjusting appropriately. If

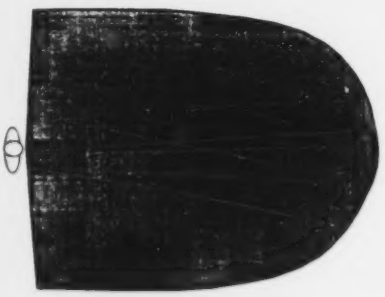
he felt a twig or leaf through his thin-soled moccasins that might betray his presence, he moved his foot to a safer location. Once the foot was safely placed, he shifted his weight forward to complete his quiet stride. In essence, his feet became eyes — seeing where to walk, freeing his real eyes to scan for danger or prey. This fox-walking created barely a ripple of disturbance, and allowed the hunter to move like a whisper through his environment.



The other side of this equation has to do with increasing the bubble of awareness out beyond the bubble of impact. This is a matter of consciousness and practice. Our society has become one dominated by sight and sound. Our other senses have in many ways become atrophied. Sight is our predominant sense. Our modern society requires that we focus our eyes, usually closely. We spend a great deal of time reading, looking at a computer monitor, or watching TV. By comparison to the native we described earlier, these are passive activities. The do not require much from our eyes. As result, we have lost much of our ability to use our eyes to scan the environment.



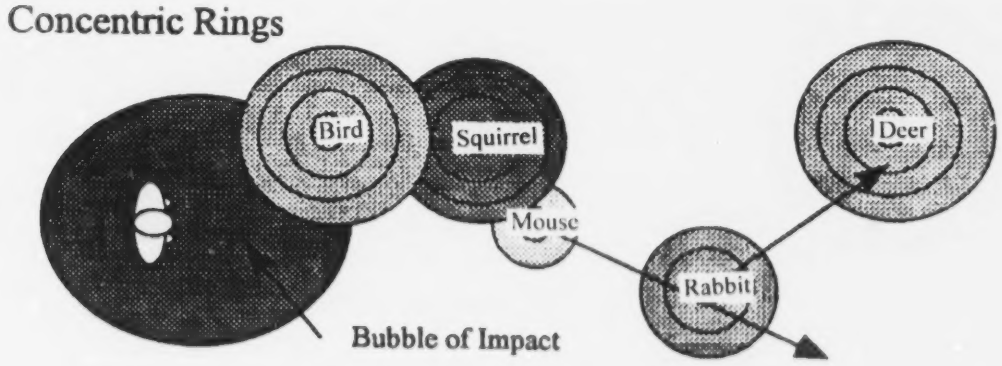
The native we discussed earlier had developed the habit of walking with his eyes in wide-angle vision. This enabled him to see the entire area in front of him and to detect motion in the periphery. He had developed a high level of sensitivity to movement in his periphery. As the scout walked, he would be able to detect movement, quickly focus on that movement, determine its value or risk, and go back to wide-angle vision.



He also extended his hearing out into the environment, focusing on sounds and disturbances, identifying them, and going back to monitoring. He used his sense of smell to detect and identify all kinds of scents. He used his sense of touch to feel the breeze, note the direction and humidity, and catalog that with his past experience to draw an idea of the weather for the next 24 hours. He could also determine his position relative to any game he might have been tracking. By using all of our senses as we walk through the woods, especially wide-angle vision, we too can extend our bubble of awareness.

Another method used by native North Americans to further extend their awareness was learning to read concentric rings. In systems theory, nothing moves without affecting something else. The same is true in the forest. For example, let's say a fox is moving through the woods. As the fox moves along looking for dinner, a bluebird overhead in the tree senses motion in his periphery, looks carefully and recognizes the fox moving slowly below, and sounds an alarm. To the other birds in the area, that alarm indicates a fox. They spread the alarm outward in the direction the fox is traveling. The squirrel 20 yards down, also in the tree, hears the alarm, and repeats one of his own, alerting all the squirrels in the area. The mice, feeding on grass seeds at the base of the tree, hear the alarm

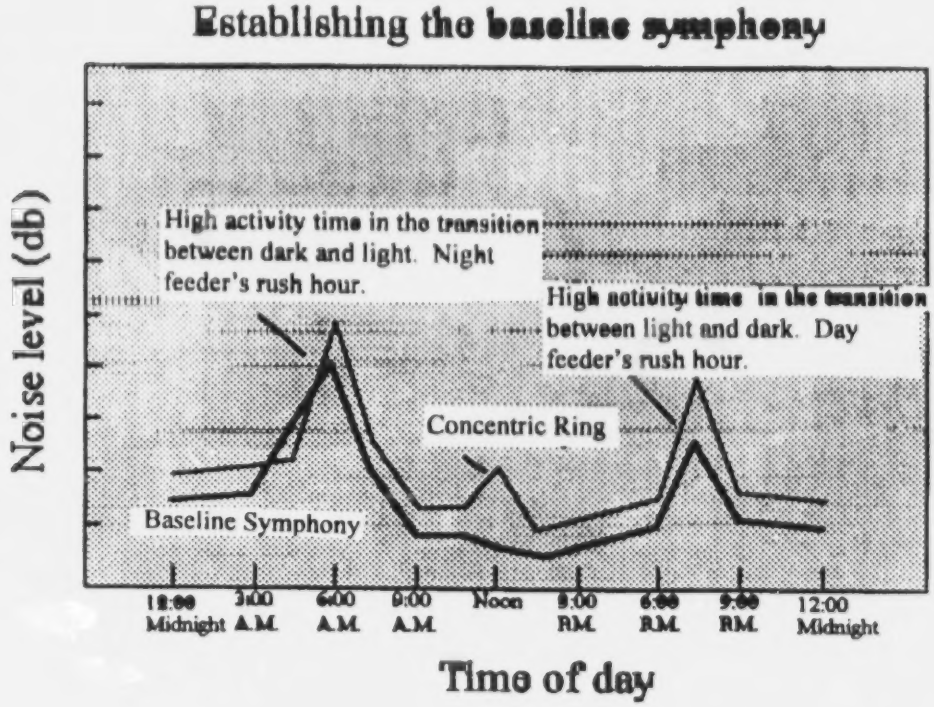
of the squirrel and recognizing it as a predator alarm, scurry for cover. The rabbit recognizes the sign of a predator in the scurrying of the mice (in the woods, only the hunter and the prey ever move fast), so the rabbit decides to play it safe and return to his warren. As he runs past the deer, the deer senses that something must be going on, and stands and turns her ears toward the sound of the approaching fox to determine the threat. By now, the presence of that fox is known well in advance of its arrival.



The Apache scout could read these rings of disturbance far out into the landscape and could tell what was happening at any given time. In fact, so adept was he that he could often detect the presence of the white soldiers miles in advance. This ability to read the forest was not easily won. It required hard work and dedication to develop such a high degree of sensitivity. It required that he utilize all of the skills listed above, as well as the development of one more key skill — creating an understanding of the baseline symphony.

The baseline symphony is what the woods sound like at rest, when nothing much is going on. It is the regular, background noise level of the forest. It must be established in the mind of the scout at any time of day or night so as to provide a baseline for comparison. For example, if you know that the baseline

symphony of the forest is a certain level at a certain time of day, then any variation from that baseline must be a concentric ring. To learn this baseline symphony, the scout had to spend many hours at all times of day sitting and listening, using all of his senses, and establishing the patterns.



For example, the time just before dawn is actually the busiest in the forest as the day feeders are coming out to feed and the night feeders are returning to their day beds. Dusk is also a very busy time of day as the night feeders come out and the day feeders retire. Therefore, the baseline level of activity for that time of day will be significantly different than at noon when things tend to be much quieter. As you can imagine, developing the baseline symphony takes a lot of time and attention, but the benefits are tremendous. It allowed the scout to read the forest like a book, to know who was moving where and what they were doing.

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So now the big question: What does this have to do with organizations? I believe the answer is everything. As Dr. Wheatley mentioned earlier, learning to access intelligence throughout the organization and its operating environment is a key role for the leader.

Learning how to read concentric rings is one means of applying awareness to your organization. Determining the baseline symphony within your organization can supply you with a wealth of information about what is really happening. What occurs on a regular basis? What is the rhythm? What is the normal "noise" level? Once that is established, any variation from it is a concentric ring.

Richard Knowles managed Dupont's Belle chemical plant in West Virginia. Over time, he developed a very clear understanding of the baseline symphony for that plant. In fact, he got so good at it, that when he drove into the parking lot in the morning, he could see what kind of productivity the previous shift had enjoyed. He simply looked at the litter that had accumulated along the railroad tracks. It seems that when there were several shutdowns the night before, the employees were much more likely to spend time outside waiting, evidenced by the larger amount of cups, wrappers, and cigarette butts on the ground, which accumulated in the low area of the tracks. By looking at the amount of litter, he could predict how many line shutdowns had occurred during that shift.

Reading concentric rings in your overall organizational environment can help you sense change in your market or industry ahead of others. However, it requires deliberate attention. If you recall from our earlier experience, one of the keys to perceiving forest activity is paying attention to the tree dwellers — the birds and squirrels. Why? Because from their perspective, they see more from a broader perspective. So who are the tree dwellers in your organization? Who can

see the context and landscape from above? A little clue here — it may not be senior management.

One of the tools used in organizational redesign is the Environmental Scan. In the Environmental Scan, we look at and gather as much data as possible on the customer, the competition, influencers and regulators, other best-in-class companies, and the stakeholders. Organization Planning and Design principal Paul Gustavson believes that environmental scan is a great place to apply this concept. Learning to gather the most useful information in these key areas requires that we identify the tree dwellers in each area — those who can see what is happening on the forest floor. For example, one organization fully expected that the market researchers in the marketing department had access to the most current information about the customer. However, as we looked for the tree dwellers, we discovered that the service technicians actually had the most timely and accurate information about the changing needs of the customer.

However, just gathering information is not enough. Dr. William Snyder, an expert in knowledge management and community building, states that in most cases, the information needed to make sound decisions exists in those organizations. It is simply not in the right hands to be of any value. In the example above, the service technicians knew what the customers' real needs were, but until that information got into the hands of the engineers who could do something with it, it meant nothing. The aware leader, like the scout of old, must recognize that information is only of value when shared, and when it is accessible throughout the organization. If the first key role of the leader is to create an identity, and the second key role is to be the eyes and ears of the organization, then the third key role of the leader is to develop the means for sharing information. In Wheatley's organic organizations, that process is not accomplished with the rigid command and control structure we see in the traditional organization chart, but

rather through a rich network of relationships that already exists in every organization, acknowledged or not: a more flexible, non-linear organic organization.

Teaching leaders about living systems and helping them to experience their impact on those systems are powerful methods of heightening the perceptions and awareness within organizations. The process of creating a strong sense of identity, learning to be aware of organizational systems and operating environments, and developing relationships (means and methods) for information exchange are essential skills for leaders. Like the scout of old, it will keep them keenly aware of what is happening around them and will help them sense change coming ahead of everyone else.

(Editor's note: This article was submitted without references. Please contact the authors for more information.)

Human Dimensions of Expeditions: Deeply Rooted, Branching Out

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ABSTRACT

The human dimensions of expeditions are an entanglement of roots that can bind group members together and allow them to branch out and intensify the benefits of wilderness travel. This presentation explores some of the aspects of building and fostering strong group dynamics to enhance excellent expedition behaviour and ultimately successful wilderness group experiences. It attempts to reflect the needs of both large-scale expeditions and educational and camp groups travelling through wilderness, and includes various activities to allow for direct learning experiences.

Successful wilderness journeys are contingent upon the human dimensions of the group, for outstanding expedition behaviour is the heart and soul of meaningful expeditions. The human dimensions of expeditions are an entanglement of roots that can bind group members together and allow them to branch out to discover and realize the tangible and the often more potent intangible benefits of group wilderness travel. Many expeditions conduct meticulous logistical planning but fail to grasp or appreciate the complex, dynamic, and critical aspects of humans partaking in group wilderness travel. Frequently, many participants of wilderness journeys are less skilled or experienced in fostering strong group dynamics and subsequently enter the field simply hoping that "everyone will get along." Unfortunately this approach often fails, leaving expedition members wondering "What went wrong?" Much of this disappointment can

be avoided by devoting as much attention to the human dimensions of wilderness trip planning as to the more obvious objective logistical details.

A key portion of the human dimensions of wilderness trips is that of expedition behaviour, the way in which group members' behaviour affects others on the trip. The goal of excellent expedition behaviour is to consistently contribute to the group's goals, to work toward fostering respect for one another and to facilitate an optional working and growing environment for all participants. Groups who value meaningful wilderness journeys and strong human dimensions should strive toward this goal long before the expedition embarks. Groups who do not place high value on interpersonal commitment risk a lower degree of safety, enjoyment, learning, and intra- and interpersonal growth from the trip than those who do.

While investigating expedition behaviour, we must first de-construct why the human aspect of trips is so critical in wilderness groups and seems to be more potent (in potentially both a positive and negative way) than in everyday life. Fundamentally, wilderness tripping is different from the lives we leave to enter wilderness: socially, emotionally, physically, and spiritually. Firstly, during expeditions people live in close quarters 24 hours a day and generally lose their *taken for granted* opportunities for privacy. Secondly, stress levels are often higher as the risk level the group encounters is often heightened. This enhanced level of risk is positively correlated with the required level of interpersonal cooperation and trust needed for a successful expedition, where group members rely on each other significantly more for their immediate personal well-being than back at home. Lastly, options to check out from the group, sometimes even briefly, are greatly reduced and frequently impossible compared to everyday life. For these reasons, and others, the conduct of group members can have a profound and often immediate effect on others' emotions and well-being. Some group

members are expectant of and prepared for these physical, social, emotional, and spiritual changes from everyday life, but frequently many are not. However, the better informed and prepared group members are for dealing with these inevitable alterations, the greater the likelihood is for the group to realize a successful expedition.

The base or foundation of expeditions is the social atmosphere, for as a group travels through wilderness and partakes in new experiences, so too will it travel through the human dimension of the journey and learn and experience ideas and emotions through each other. An empowered social dimension will inevitably lead to an enriched physical, emotional, and spiritual journey. The quality of the journey's social dimension is pivotal upon a healthy attitude, for attitude is not only the control centre of the expedition, but of life as well. As the inevitable hardships of wilderness journeys challenge group members' attitudes, healthy attitudes focused upon the group's well-being will prove to be one of the group's most important assets.

In working toward strong interpersonal dynamics, it is important to be cognizant of some of the most common sources for conflict among people living in wilderness groups. These include: lack of respect, lack of flexibility, poor food, unbalanced chores, different objectives, different energy levels, different attitudes, stressors (such as bad weather), and an out-of-sync group member. It is important that all group members be aware of these potential pitfalls and collectively work to avoid them.

Prior to embarking upon expeditions, I believe that it is critical to nurture an open environment where people feel free to express themselves. Well before the trip, and preferably as the expedition team is assembled, participants must honestly share the personal objectives they hope to achieve during the trip. This time of sharing helps people to realign their objectives with that of the

group and for the group to align the group's objectives with that of the participants. In order to achieve this, group members must be flexible. Those who are unable to let go of personal objectives that are incongruent with the group's will at this point have to seriously consider their continued participation in the expedition.

Other group pre-trip activities include the sharing of people's fears and expectations and the sharing of how individual group members usually resolve interpersonal conflict. These discussions can stimulate groups to support others in their fears and lead to meaningful conversations as to how the group will deal with conflict that is bound to arise. Time spent discussing these issues prior to a wilderness journey may, in hindsight, prove to be a pivotal exercise in the success of the trip.

While the keys to successful expeditions are seemingly infinite, a brief outline follows with suggestions of how groups embarking on wilderness trips can foster strong group dynamics to enhance excellent expedition behaviour and ultimately more successful wilderness group experiences.

PRE-TRIP

Be clear about both personal and group objectives
Discuss concerns and expectations early on
Everyone needs to have input. *Decide how to decide* on group issues
Develop clear communications and be sure everyone is using the same terminology
Plan, plan, and more planning
Be organized and prepared

ROUTE

Select an appropriate route that is practical for group's time, objectives, and skill
Be realistic on what the group can handle
Build flexibility into the route

THE MEMBERS

Develop techniques to maintain compatibility, such as different partners for sleeping, cooking, and paddling
Rotate duties
Work toward individual strengths
Be aware of gender differences and guard against stereotypical roles
Take regular personal time
Share feelings
Be tactfully honest

STRESSORS

Will occur
Develop and practice coping techniques to use in stressful situations
Have a library on trip
Don't bite off more than you can chew
Ensure members are well fed, warm, and dry
Be aware of the barn door or mad-dash-out syndrome, especially after long trips. Members often choose to shorten the trip, skip some sights, travel longer each day, only to regret these actions after the trip.

TRIP BEHAVIOUR

At times, do 110% share of the work
Have a great sense of humor
Bring along a great attitude
Be respectful and polite
Provide positive feedback
Be prompt for group meetings (it's virtually impossible to be exactly on time, come early and enjoy the company of others)
Notify others when you are having difficulty
Remain flexible
Be cooperative
Accept that certain parts of an expedition are unpleasant and must be coped with
Provide reinforcement — say thank you
When in doubt use the *Mother Rule*; what would she do or say?

Members of successful expeditions must role model excellent behaviour, for a high level of expedition behaviour governs the soul of expeditions. And as a reminder, when the group wilderness journey draws to a close, don't forget to take a high level of expedition behaviour back with you to everyday life. Life is an expedition no matter where you are, and the human dimensions of life are indeed an intricate puzzle. Excellent behaviour in all of life's avenues will benefit not only yourself but all who share time with you. Good luck!

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Chiji Processing Cards and Non-directive Facilitated Processing

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ABSTRACT

Creating a nonthreatening atmosphere, drawing out introverted participants, and relating the lessons of programmed activities to everyday life are a few of the challenges of quality processing (debriefing). At times, alternative methods of processing open doors when straightforward questioning does not. Chiji Processing Cards is a new tool to help facilitators conduct processing sessions while minimally manipulating discussion. Consisting of 48 pictures (e.g., lighthouse, sunrise, turtle), the cards are tangible images upon which participants of an experiential education activity can formulate their feelings and opinions. This article 1) explains Chiji Processing Cards and their use, and 2) discusses the educational theory behind the cards, clarifying their place in the spectrum of alternative processing methods.

Introduction

It may be a slight oversimplification to state it this way, but there are basically two ways to become a better processor. The first way is to recognize traditional processing as one of the fundamental skills of experiential education and that it is a skill that requires ongoing training and practice. Traditional

processing is the sharing circle, the time out, the temporary break from the primary activity during which participants discuss feelings, insights, and concerns (Smith, 1993). Most commonly, traditional processing is a postactivity question-and-answer session conducted by the facilitator. Proficiency in traditional processing is the ability to consistently create a nonthreatening atmosphere and then ask the right questions, at the right time, with the right intensity. It requires an understanding of group dynamics and counseling, as well a competency in the Socratic method.

The second way to improve processing skills is to seek out and use alternative methods of processing. Examples of alternative methods include journalizing, dyads, concept maps, and rounds (Nadler & Luckner, 1992; Smith, 1993). In some instances, these alternative methods serve a group's needs better than traditional processing. Furthermore, alternative techniques are usually less complicated than traditional processing, making them useful both to novice facilitators who are intimidated by processing and to experienced facilitators who find themselves in new complex situations.

This paper is a presentation of one new alternative method of processing that facilitators may want to add to their repertoire. It is a tool called Chiji Processing Cards. This paper describes the cards, their basic use, and their strengths and limitations. In addition, the paper discusses the educational theory behind the cards, explaining in detail the cards' place in the spectrum of alternative processing methods.

Overview of Chiji Processing Cards

Chiji (pronounced chee' jee) is a Chinese word meaning "significant moment" or "turning point." Chiji is an experience that changes a person's life, but whether the change is for the better or for the worse depends on the individual's readiness and willingness to learn from the experience. The Chinese character

"chi" (not the same "chi" as in tai chi) literally means "key," suggesting that if a person has the key, then the significant moment can be used to open the door to new and valuable opportunities.

Therefore Chiji Processing Cards is a tool, like all processing tools, designed to help participants learn from experience. The cards are a series of forty-eight pictures (e.g., father time, a lighthouse, thunder, turtle) designed to evoke personalized metaphors in the minds of experiential education participants. The most common way to use the cards is as a debriefing tool immediately after an activity or field experience. To begin a Chiji session, the facilitator spreads all forty-eight cards face up in front of the participants. Then he or she gives the following instructions:

> Pick one or two cards that, for some reason, describe your feelings about today's activities. Choose carefully because, in about sixty seconds, I am going to ask you to name your cards and explain why you chose the cards that you did. The feelings may be individual or personal. They may be about the group. They may even relate to something other than what happened today, if today's events reminded you of that important idea or memory. The only restriction is that you choose feelings that you are willing to share with the whole group.

After all participants have picked and thought about their cards, the facilitator clears away all unchosen cards. Then participants take turns in naming and explaining their card(s). Usually the facilitator simply lets each person explain the metaphor derived from the cards, but, if deemed appropriate, the facilitator may ask a pertinent follow-up question to each participant.

Two brief examples of the kind of responses the cards elicit come from their use at the 1997 Environmental Literacy Institute (ELI) at Tufts University (as of September 1997, the Institute has relocated to the University of New Hampshire). The Institute is a two-week program for people interested in en-

hancing environmental awareness on university campuses. One week into the program, the Chiji Cards were spread out and participants were asked to pick the card which best represented their philosophy/theory for teaching environmental awareness at the college level. A chemistry professor from the West Coast chose the "sun" card, explaining that the sun represented both science and aesthetics: science because the sun is the ultimate source of energy on earth, aesthetics because of the beauty of a sunset. The director of ELI chose the "shattered pottery" card, explaining that for environmental awareness to occur on university campuses, the departmental structure must be broken down. Only then can a new interdisciplinary perspective flourish.

Strengths and Limitations of Chiji Cards

The most obvious strength of Chiji Processing Cards is that they are easy to use. An inexperienced facilitator, especially one still struggling with the mechanics of a program, can use Chiji Cards without adding the burden of traditional processing to his or her concerns. When used in the basic way just described in the previous section of this article, a facilitator-in-training can easily bring closure to an activity and allow participants the opportunity to express their feelings.

A second more substantial strength of Chiji Cards is that they are as nonthreatening to participants as they are to processors. The cards provide a tangible object upon which participants can attach their thoughts. This helps to give the thoughts shape and substance, and the responses of the participants often have greater depth than the cliché responses about teamwork, self-esteem, and so forth, that too often come out of traditional sharing circles. Because the participants can talk about the card rather than about themselves, they sometimes express thoughts that otherwise would stay unsaid. The cards are especially useful at drawing out quiet or introverted members of the group.

It should be noted, however, that a processing session using Chiji Cards usually elicits a wide range of comments. With forty-eight different cards, and each card open to a variety of interpretations, this processing method takes a shotgun approach. Stated another way, Chiji Cards rarely guide participants to a specific predetermined outcome or goal (see the next section of this article about non-directive facilitation). If a group has fourteen participants, Chiji Cards will likely elicit fourteen different insights. This, of course, is wonderful if the facilitator has a very broad-based agenda and he or she really wants to hear what each and every participant is thinking about. If, on the other hand, the facilitator wants the discussion to focus on a specific theme or goal, then other processing methods might be better suited for the task. When the first round of Chiji Cards reveals fourteen different, but equally valid, insights, it is not possible to have a detailed discussion about each of them.

Chiji Processing Cards work best when used selectively. Because they are easy to use and because they quickly capture the attention of participants, there is a temptation to use the cards often. Part of Chiji Cards' appeal is their novelty, so they should be used only once, maybe twice, with any particular group. Better to use the cards too seldom than to hear the complaint, "Not the cards again."

Non-directive Facilitated Processing

While the primary purpose of this article is to explain the nuts and bolts of using Chiji Cards, their effective use is dependent upon understanding the basic theory behind their creation.

Most good experiential educators are constantly trying to hold that edge between overprocessing and underprocessing. Some, however, make the mistake of thinking of overprocessing and underprocessing as primarily a period of time. They ask themselves such questions as, "Should processing for this activity last

five minutes or twenty-five minutes?" or "Should I ask one more question with this group or cut off discussion now?"

Time is one factor in over/underprocessing issues. Anyone who has watched a processor begin well, then exhaust a valuable lesson with twenty minutes of rhetoric and redundant questions, realizes that knowing when to stop is almost as important as knowing what to do. But over/underprocessing, in addition to the time element, is the extent to which the facilitator manipulates the direction of the discussion. Underprocessing is allowing the discussion too much free rein, so that any lessons to be learned are lost among the idle chatter. Overprocessing, conversely, is too much facilitator manipulation. The processing becomes entirely the perceptions of the facilitator, with little or no input from the participants. The problem is that the amount of appropriate manipulation is situational, so a responsible facilitator is never sure when to take control and when to turn processing over to the participants.

Sometimes alternative processing methods are looked at as a random hodgepodge of props and gimmicks. This assessment is incorrect. Alternative processing methods are props, but they are not random — each is different to the degree that it manipulates the direction of the discussion. Processing methodologies actually can be thought of as points on a processing spectrum (See Figure 1). At one extreme of this spectrum is no facilitator manipulation, in fact the total absence of any formal processing at all because the experience was so powerful that participants internally reflect on their own. Commonly this is referred to as Mountains Speak for Themselves (MST) (Gass, 1993). At the other extreme of the processing spectrum are the metaphoric models of processing (Bacon, 1983). Here the facilitator exercises maximum intervention by front-loading the planned activity with an overtly stated metaphor. The participants are given the connections between the planned activity and a real-life issue even before the ac-

tivity takes place (e.g., trusting the belayer on the ropes course is analogous to trusting a counselor during drug abuse treatment). The theory is that the lessons of the activity will best transfer to everyday life if the assigned metaphor is constantly in the minds of the participants.

Figure 1. Processing Methodology Spectrum

All other processing techniques fall somewhere between the MST and metaphoric extremes. The more toward MST, the less is the manipulation by the facilitator and the less is control over what the participants derive from the experience. The more toward the metaphoric models, the more carefully the facilitator guides the participant to a predetermined lesson or goal. Traditional questioning and answering, for example, probably fall somewhere right of the center (See Figure 2). While not an entirely rigid technique, the facilitator's sequencing of a specific series of questions does tend to guide the direction of the discussion to specific conclusions.

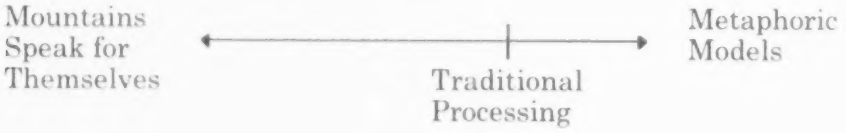

Figure 2. Traditional Processing's Place on the Spectrum

Chiji Processing Cards is a method of processing that resides left of the center on the processing spectrum (See Figure 3). They, along with such techniques as journalizing and concept maps, might be described as non-directive facilitated processing, non-directive in that the method does not determine the

direction of the discussion, but facilitated in that the experience is not left to "speak for itself."

In the last several years, experiential education, especially adventure programming, has become more prescriptive than in the past. Clients, especially those in the therapeutic and corporate arenas, want to have individually tailored programs with very specific predetermined outcomes. While experiential educators know well that no educational program can guarantee specific outcomes, they have taken steps to make their programs less free-form and more outcome oriented. In terms of processing, this orientation has led to an emphasis on processing techniques that are more prescriptive and best address predetermined objectives. These processing techniques are those on the metaphoric end of the spectrum.

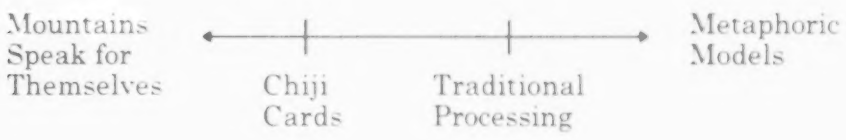

Figure 3. Chiji Cards' Place on the Spectrum

Chiji Processing Cards was a reaction to the emphasis on prescriptive processing. At the same time that improvements in metaphoric models have advanced processing a great deal, restriction toward any single kind of processing confines experiential education in general. Some of the flexibility and spontaneity are lost when predetermined outcomes consistently mold the experience. Criticizing outcome-based programming, admittedly, is a touchy subject, because experiential education without specific outcomes is open to valid criticism as well. Still, the spontaneity of individual interpretation of experiences is sacrificed when predetermined metaphors always dictate what is going to be learned.

The creation of Chiji Cards, therefore, is based on a belief that a full spectrum of processing techniques is needed, and that non-directive forms of processing have been slighted. Without techniques such journalizing, concept maps, and Chiji Cards, the only alternative to facilitator-dominant processing is Mountains Speak for Themselves. The choice becomes either a great deal of facilitator intervention or none at all.

Non-directive facilitated processing methods provide something inbetween.

Modifications to the Basic Use of Chiji Processing Cards

Chiji Cards' basic directions are adequate for initial use, but individual facilitators who find Chiji Cards effective will adapt their use to specific situations. The following are modifications that facilitators may want to consider:

Pair Ups. If previous processing sessions with a specific group have been superficial, pair ups or dyads may improve the quality of the responses from the Chiji Cards. After the participants have chosen their card(s), the facilitator asks them to go off on their own in pairs to discuss their cards. One person explains his or her cards, and the partner offers feedback on the explanation. Then roles are reversed. Participants then come together as a large group, and each person explains his or her card(s). The pairings allow participants to verbalize their explanations and get feedback on them before publicly declaring them.

Identity Card. If creating a group identity is desired, the facilitator may want the group to find a single card that best represents the group after sharing an experience. Instead of asking participants to find a card that describes their personal feelings, the facilitator asks them to pick a card that best represents the group. After each person has explained his or her choice, all of the chosen cards are placed together in the center of the group. The participants must then

come to a consensus as to the single card that best represents the group that day. The choice should not be a vote, but a true consensus. Every person has veto power, and no card represents the group until all participants accept the choice. Choosing the card then becomes an initiative in itself, so the facilitator must allow enough time for consensus decision-making to occur.

Combined Story. This activity works well with a small group (5 to 10 people). The facilitator asks each participant to choose one card that best represents the group and explain his or her choice. Then rather than the group choosing a single card that best represents the group, they compose a story about the group that incorporates all the individually chosen cards. Usually the stories are composed as a group, but they can also be written individually, and the group ends up with 5 to 10 different stories.

Transference Story. A valid criticism of Chiji Cards is that the statements given by participants about their chosen cards lack staying power. The card has meaning when it is picked, but that meaning is forgotten two or three days later. One way to address this problem is in the wording of the initial processing statement given by the facilitator. Rather than simply asking the participants to pick a card that explains their feelings, the facilitator may intentionally ask a question that forces participants to project into the immediate future. For example, the facilitator asks them to do something more in line with the following statements:

> "Choose the card that best represents the one lesson you will take away with you from today's experience — and use in the near future," *or* "Now that you have gone through this experience, choose the card that best represents the one thing you will do differently when you return to your (blank)" (job, school, family, institution, etc.)

Before and After. Even though it was recommended that Chiji Cards be used sparingly, one way to intentionally use the cards twice with the same group is first as a focus activity and second, as a processing activity. Prior to the experience, ask participants to choose the card that best represents their feelings or expectations or goals for the impending event. Let them explain their choices. Then after the experience, ask a similar question about feelings, goals, and so on. Again let each person explain their card(s). If the choice of cards has changed, ask why.

Conclusion

Chiji Processing Cards were developed by a university professor and two ropes course directors who wanted to conduct debriefing sessions without manipulating the discussion by their line of questioning. Initially tested on ropes courses and wilderness trips, the final product is now being used in adventure programs, summer camps, elementary schools, high schools, nature centers, hospital psychiatric and rehabilitation services, group homes, university-level education courses, therapeutic recreation programs, and corporate leadership seminars.

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Social Justice in Outdoor Leadership

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ABSTRACT

This workshop, designed for those with a prior exposure to social justice issues, explores race, class, and gender-sensitive leadership in the outdoors. We examine social class status, cultural sensitivity, and feminist leadership in the outdoors. We collectively determine what constitutes equitable outdoor experiences and share strategies and exemplary practices in leading them. This workshop is designed for advanced practitioners and administrators looking for additional training in facilitating equitable programs.

Introduction

Equitable outdoor leadership responsive to social justice issues has historically been absent in the field of adventure education. Socially just outdoor leadership might include an awareness and action on the part of outdoor leaders about unequal distributions of power in society based on race, gender, class, sexual orientation, age, ability, and religion. Outdoor leaders who take intentional steps to mitigate these power inequalities contribute to the establishment of socially just leadership in the outdoor experiential education field. However, the call for social justice in the field has been hampered by lack of information, negligible programmatic support, personal conditioning and bias, resistance to reform from those in power, and firmly established traditions in outdoor leadership.

A History of Socially Just Leadership in the Outdoor Experiential Education Movement

Since any call for reform must investigate the underlying reasons for the previous exclusion, we will detail three major influences in the outdoor experiential education field that have caused a resistance to social justice work in the field. All three influences, found prevalently in the outdoor leadership literature, have served to keep the absence of an imperative for race, class, and gender-responsible outdoor leadership in place.

The Competencies Research

Competencies for leaders in the outdoor field were developed by a number of researchers (Buell, 1981; Green; 1981; Swiderski, 1981; Priest; 1987a) in the 1980s. These researchers attempted to identify the key competencies needed to be a competent leader of outdoor adventure pursuits. The essential competencies from the research included the design and use of an appropriate first aid kit, possessing the necessary physical fitness, limiting activities to participant capabilities (Buell, 1981), having good judgment and common sense, handling potential safety problems (Green, 1981), ability to anticipate possible accidents, and awareness of small-group dynamics (Priest, 1984).

Relying on competencies to determine the important components of outdoor leadership is problematic since competencies tend to be conservative replications of previous practice. Since they are predicated on determining the thinking of "a blue ribbon panel of experts" (Priest, 1987a) or "experienced-level leaders" (Buell, 1981), they risk perpetuating the prevailing norms about outdoor leadership rather than infusing new ideas from the margins of social justice work. Further, the experts who responded tended to be male and of undisclosed racial or class background. Ninety-two percent of respondents in Priest's study were men who also happened to have "a disproportionate number of ad-

vanced educational degrees" (p. 46), 82% of those sampled in Green's research were men, and 67% in Buell's survey. Clearly, the voices of the poor, women, and racial minorities in the field were not prevalent in determining the key components of outdoor leadership.

Many training programs for outdoor leaders then used these competencies as a basis of curriculum development. The result is that most of the literature used to train outdoor leaders is completely devoid of either a discussion of issues of race, class, and gender or a suggestion of facilitation methods to deal with diversity in outdoor courses (see Drury & Bonney, 1992; Ford & Blanchard, 1985; Simer & Sullivan, 1983).

To further problematize the competencies' influence, what arose in the outdoor leadership field was an assumption of a generic or universal model of outdoor leadership and associated training (Bell, 1993). This notion of universal outdoor leadership fails to include the explicit experience of people of color, women, or the less privileged. As Bell (1996) asserts, "Thinly veiled is the gendered, race-based organization of the subjectivity of the leader, such that it is European, able-bodied, autonomous, objective, and rational men who are predisposed to make sound decisions and be natural leaders" (p. 144).

This absence of a "social and cultural competency" in the competencies literature maintained the silence about the needs of socially and culturally diverse participants and leaders.

"Hard" Skills Versus "Soft" Skills Debate

The next wave of influence was from those who championed the importance of "soft" skills to complement the "hard" skills in outdoor leadership (Swiderski, 1987; Phipps & Swiderski, 1990). Soft skills included interpersonal, communication, and group skills. In spite of Jordan's (1990) suggestion that the use of the terms "hard" and "soft" skills are sexist, the usage prevails today.

Some outdoor experiential educators prefer to use the words technical and interpersonal skills to describe these different yet equally important competencies for outdoor leaders. The terms technical and interpersonal are neutral and effective descriptors of these skills. They move away from inherent value judgments placed on soft equals feminine equals less valued in an outdoor setting, versus hard equals masculine equals more valuable in an outdoor setting. Debates about the relative value of the two skill groups were followed by questions of how to teach "soft" skills. Since "soft skills" were vaguely defined and articulated, it was difficult to determine how to train leaders to use them. Although there are resources and training materials in group development and group process facilitation, most of this material exists in the field of psychology and has not necessarily been integral to the development of the field of outdoor leadership until fairly recently. The ability to lead socially just outdoor experiences is probably nested in the "soft" or interpersonal category, but because it is never explicitly named as a "soft" or interpersonal skill, it is usually ignored or overlooked.

The Accreditation Trend

When the debate about certifying outdoor leaders exhausted itself in the US (Priest, 1987b), accreditation of programs became fashionable (Warren, 1991). Yet again, absent in the standards for accreditation was any attention to race, class, and gender-sensitive outdoor leadership or any attempt to hold programs accountable in training their staff to be culturally sensitive in program delivery (Priest & Dixon, 1990). While there are standards about universal programming to alleviate some access problems for differently abled participants and one section about preserving cultural artifacts on trips (Williamson & Gass, 1993), little is said in the accreditation literature about the social and cultural competency of leaders and program administrators.

There are a few outdoor programs with a white, middle-class faculty, board, staff, and student body beginning to tackle the issue of social justice as integral to an effective outdoor education curriculum. One example, the Audubon Expedition Institute, which offers B.S. and M.S. degrees in its unique brand of environmental education, has a curriculum predicated on four distinct and interwoven curricular strands: natural history and ecological theory, cultural and human ecology, community and personal development and education, and transformational learning.

Faculty offer training and development to students on topics such as group process, facilitation, and diversity awareness. The faculty is given the opportunity to participate in professional development in these topics as well. They have responsibility for scrutinizing syllabi, readings, and the multitude of infield resource experiences to provide a multicultural perspective for students. Assessment and evaluation forms are currently being designed to include competency for faculty in the area of social justice awareness. The organization has begun to actively examine how to fully integrate social justice into the fabric of the organization, from the board to the direct practice and experience of faculty and students in the program. The initiative, with the potential for effective and lasting change, takes time, patience, and funding.

What can be concluded from the examination of the three influences of competencies, hard skill versus soft skill debates, and accreditation trends is that historical bias clouds the potential to incorporate more socially equitable practices in outdoor leadership. The trend of silencing or ignoring anti-bias work in the field will continue as long as the literature leaves out any discussion of the issues involved or how to train equitable outdoor leaders.

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Living with the Earth:
An Outside Interactive Acclimatizing Workshop

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ABSTRACT

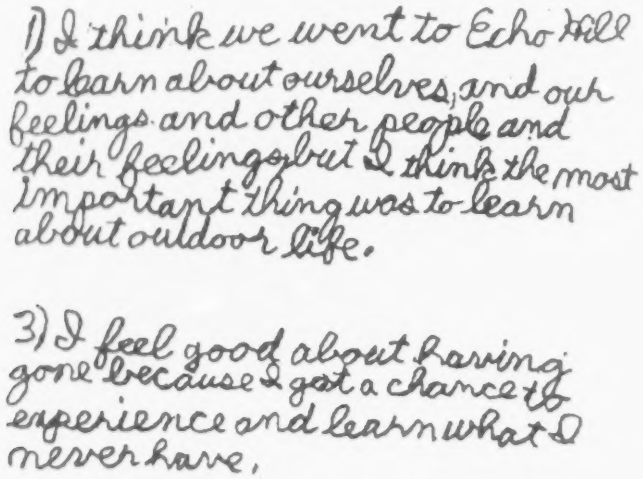
Children need to be in the position where they are the explorers, the innovators, and the teachers. The adult assumes the role of a facilitator, an observer, and a mediator. If the adult in a given situation is himself simultaneously and genuinely exploring the area (not just observing children acting upon it), then a bridge may be started to the children's involvement — involvement often being contagious. "In sharing such enjoyment with children, there is a communication of the fact that as observers and learners, we are of the same stuff. To be present, but unresponsive, often communicates a failure to value" (Hawkins, 1968). Activities in this workshop stress both understanding and a reverence for life. Participants make and use Nature Journals; discover and use numerous natural paint brushes; participate in many acclimatizing activities (observational games), go "grokking" (an exhilarating sensory tool), and delight in each other.

> Morning is glad on the hills.
> The sky sings in blue tones.
> Little blue fleurs are early blooming now.
> I do so like blue.
> It is glad everywhere.
> When I grow up I am going to write a book
> about the glad of blues.
> The earth sings in green
>
> (Whiteley, 1984).

Children are realists. They want to experience things first-hand — theory means little or nothing to them. From studying nature and its wonders, life becomes a little more understandable and touchable. Even more appealing is the fact that learning outdoors is fun and gives children a feeling of having a good

time while learning. And while having fun learning together outdoors, children become more friendly and outgoing.

Excerpts from Ricky's Nature Journal Entries:


1) I think we went to Echo Hill to learn about ourselves, and our feelings and other people and their feelings, but I think the most important thing was to learn about outdoor life.

3) I feel good about having gone because I got a chance to experience and learn what I never have.

Starting Where the Learner Is

Ricky emphasized that learning about "outdoor life" is important. From his fourth-grade perspective, and mine, environmental education is that process of exploring the environment to make sense out of it. And it leads to the following understandings: what you are, where you are going, and what you do with what you know.

Children need to be in the position where they are the explorers, the innovators, and the teachers. The adult assumes the role of a facilitator, an observer, and a mediator. And if the adult in a given situation is himself simultaneously and genuinely exploring the area (not just observing children acting upon it), then a bridge may be started to the childrens' involvement — involvement often being contagious. "In sharing such enjoyment with children, there is a communication of the fact that as observers and learners, we are of the

same stuff. To be present, but unresponsive, often communicates a failure to value" (Hawkins, 1968).

Experiential educators should be excited by children, learning, and by life itself. They should like to laugh and want to open new doors of perception for their learners — of all ages — finding ways to turn children on to the natural world, to help them love it, not for its labels and fears, but as an intrinsic part of themselves.

In *A Sense of Wonder*, Rachel Carson (1965) speaks of the importance of this excitement:

> If a child is to keep alive his inborn sense of wonder without any such gift from the fairies, he needs the companionship of at least one adult who can share it, rediscovering with him the joy, excitement, and mystery of the world we live in. Parents often have a sense of inadequacy when confronted on the one hand with the eager, sensitive mind of a child, and on the other with a world of complex physical nature, inhabited by a life so various and unfamiliar that it seems hopeless to reduce it to order and knowledge. In a mood of self-defeat, they exclaim, "How can I possibly teach my child about nature — why, I don't even know one bird from another!"
>
> I sincerely believe that for the child, and for the parent seeking to guide him, it is not half so important to know as to feel. If facts are the seeds that later produce knowledge and wisdom, then the emotions and the impressions of the senses are the fertile soil in which the seeds must grow. The years of early childhood are the time to prepare the soil. Once the emotions have been aroused — a sense of the beautiful, the excitement of the new and the unknown, a feeling of sympathy, pity, admiration or love — then we wish for knowledge about the object of our emotional response. Once found, it has lasting meaning. It is more important to pave the way for the child to want to know than to put him on a diet of facts he is not ready to assimilate.

This approach to learning demands a keen awareness of the children's interests, concerns, and development. It necessitates that the teacher create learning situations that are as rich and exciting as life itself, keeping in mind

that one must always start where the learner is, not where the teacher is. "It takes time and experience to find a natural way of stepping in and out of children's involvement" (Hawkins, 1968). It requires that the teacher, like the learner, strive toward "being sensitive to everything around — to the plants, the animals, the trees, the skies, the waters of the river, the bird on the wing; and also to the moods of the people around" (Krishnamurti, 1963).

Nature Journals and Reflection

Demonstrating how to easily make and use Nature Journals is a wonderful way to bring out the joy and marvels that children — and adults — discover upon their explorations and reflections. (See "Nature Journal Construction" at the end of this paper.)

It is important to ask students to extract meaning from their experiences and to translate those insights into new experiences. Just ask them to tell their stories: to draw, to write, to think, to brood, to capture the moment, to seize the day — all done in the quietness of nature's writing studio — wherever one might be. The act of writing about what one has observed, felt, or done often produces new insights. For some, writing and drawing become an avenue of thinking, for others they provide a means of documenting, and for yet others they give legitimate place for the expression of emotion — a catharsis.

Additionally, there is that magical element of writing with a stick pen or a feather, using one's naturally made ink (perhaps fall's pokeberries or the treasure of newly fallen walnuts), dipping and re-dipping while excitedly drawing or writing. And it is all done slowly, acknowledging that what goes slow can run deep — and ever so beautiful.

Sometimes children can record what lies behind in order to anticipate what lies ahead. Thinking out loud in the Nature Journal can enable them to savor an experience as rich and colorful as a sunset.

"Experience is not what happens to you, it is what you do with what happens to you" (Huxley, 1972). Huxley's statement is an environmental maxim. Reflecting upon what is drawn or written leads to the vital realization that there is both much to understand in nature, and much to lose.

Grand Performances

Like Ricky and his feelings about people and outdoor life, the experiences that children happen upon or the experiences that are created (for them) should be adventuresome ones — remarkable ones — ones that help make the familiar unfamiliar and ones that center around the idea that everything is becoming something else.

> A teacher placed a group of children around him to start botany. It was toward springtime and the teacher said: "I saw something the other day and I wonder if any of you have seen it? If you know it, don't say what it is.
>
> "I went out and saw something about ten inches high and on top of it was a little ball of fluff, and if you went WOOF, a whole galaxy of stars flew out.
>
> "Now what was it like before the little ball of stars appeared?" the teacher asked. One fellow said, "It was a little flower, like a sunflower, only very small."
>
> "And what was it like before that?" A little girl said, "It was like a little green umbrella, half closed, with a yellow lining showing out."
>
> "Yes, but what was it like before that?" One of them said, "It was a little rosette of green leaves coming out of the ground."
>
> "Now, do you all know what it is?" the teacher asked. They were ready to explode. They roared back, "DANDELION!"
>
> "And did you ever pick dandelions?"
>
> Most of them said yes, but he said, "No. You can't pick a dandelion. That's impossible.

"Bill, what did you get — some of those balls of fluff? And you didn't get any rosette of leaves — all you got was a ball of white fluff?

A dandelion is all of this. So whatever you picked, you only got a fragment of something or other. You can't pick a dandelion, because a dandelion isn't a thing, it's a performance.

And you know, everything is a performance — even you."

Nature Journal Construction

(Easiest, least expensive, and delightfully messy and memorable)

Supplies: chipboard 5-3/4" x 9" x 1/4" thick (cardboard will work, but is not as durable)

liquid starch (great inexpensive adhesive for large numbers or watered down Elmer's Glue®)

8-1/2" x 11" pieces of paper

rubber bands

newspaper (to protect work surface) or flat surface outside

muslin (least expensive bolt you can find) cut into 12" x 9-1/2" pieces

1. Soak muslin in tray of starch. Then squeeze starch out.
2. Lay wet muslin on flat surface and smooth it out.
3. Soak two pieces of chipboard (the journal's covers) and hold on an angle over tray, allowing excess starch to drip off. If possible, have a partner squeegee it some.
4. Lay a chipboard, centered on muslin, with pinky-width space between pieces.
5. Fold corners of muslin inward like a dog-ear – cursor shape, etc.
6. Fold all four edges of muslin onto a chipboard.
7. Soak an 8-1/2" x 11" piece of paper in starch, squeegee it off, and lay it over folded edges. This will hold down muslin edges and act as front and back inside cover of journal when dry.

8. Find a small tree and use low branches as hangers. Full sun will dry journals in a couple hours, or set on newspaper on window sills to dry over night.

9. Either use rubber bands, leather (or you can sew), to hold 10–20 pieces of paper. Additional papers may be added.

10. On the first day of use, the following is a wonderful way of beginning a truly different and meaningful NATURE JOURNAL:

    Take joy in doing this yourself or with a friend — only in this way can you become excited about "nature's paint brushes." It will also greatly assist you in the pitfalls, etc., that will arise with your population — and it TRULY works with all ages — young children and way beyond.

    Pick a field or an area where you know there are a lot of flowers, berries, shades of green, different browns from dirt, clay, or bring pieces of charcoal with you.

    Make a palette of 20 or more colors.

    Share all the palettes, like having an art show.

    Go back another time, or the same day, and paint that exquisite painting using the endless sources of paints all around you. Then have a grand art show with children coming up one at a time, demonstrating and describing their painting.

    Send me some of the paintings!

11. Use the endless bag of tricks you possess for outside acclimatizing activities — always having your students keep their Nature Journals in their bookbag, tucked in their pants, or in their hands. Nature Journals can be used all year long. Some seasons offer more paints than others. But you will become amazed at where Mother Nature hides some of her paints.

12. To make your newly made Nature Journals unique, gather pokeberries in the fall. Have the children crush them up using an old-fashioned meat grinder, mortar and pestle, or a blender. Use the ink as a bright magenta color. Walnut husks boiled in water makes another marvelous rich brown ink.

13. Carve sticks, or use feathers for pens.

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Celebrate the Difference: Meeting the Needs of LD and ADD Participants

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ABSTRACT

Clients diagnosed with Learning Disabilities and Attention Deficit Disorders know all too well what their challenges are. This workshop focuses on the abilities and strengths associated with this population, along with techniques and strategies which will enable success-based programming to meet the needs of these participants.

In order to fully appreciate the special needs of this population, first we must understand some of the issues and challenges associated with growing up LD or ADD. Unfortunately, the traditional school system often creates an environment in which sarcasm, frustration, and failure is the norm. Imagine going to work each day, knowing you will be unsuccessful, distracted, and potentially ridiculed. This creates an atmosphere which breeds low self-esteem and poor self-image.

Three major strategies enabling this population to see themselves as strong and exceptional individuals include: reflection, redirection, and reframing. Offering opportunities to reflect on positive experiences, goals attained, and successful endeavors encourages growth. Providing redirection toward success-based opportunities and away from negative experiences creates an environment in which clients begin to feel capable and successful. There is only one true motivator, and that is success.

Finally, reframing negative character traits to more positive abilities

encourages participants to redefine themselves and learn to "Celebrate the Difference." Looking for ways to draw out the strength in each of these challenge areas becomes an integral part feeling capable and extraordinary. Some examples include:

Negative Trait	**Positive Characteristic**
Impulsive	Spontaneous
Disorganized	Flexible
Distractible	Multi-task ability

Experiential programs seem to draw out the best in participants who are at their foundation kinesthetic and tactile in nature. There is relevance and empowerment in providing the type of experience in which the student takes an active role in their experience. Applying the principles of reflection, redirection, and reframing when working with LD and ADD participants in an experiential setting, will only heighten and augment programs looking to meet the needs of this client base.

Experiential Techniques for the College Classroom

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ABSTRACT

This workshop provides an opportunity for teachers to discuss various teaching techniques that may be implemented in their college courses. Techniques such as field experience, group projects, and group presentations are useful tools that help motivate the student to learn. We discuss effective ways to promote experiential learning outside the classroom. The critical analysis and the critical incident questionnaire, which are tools used to assess teaching effectiveness, are presented and examined.

One struggle, which many educators face, is motivating students to learn. Dewey (1938) suggests that the learning process should include a problem that has relevancy to the student. This way they become excited about learning because they know there will be consequences that will affect their lives. I try to operate from a Deweyian philosophy whenever possible by posing relevant problems to my students. Included in this article are a few techniques that are not content specific that have worked well to motivate students in the college classroom.

One of the more experiential activities for students is the field experience. These are sometimes difficult to orchestrate, but tend to be extremely meaningful for students. I use field experience as a large portion of one of my leadership courses. Students work in groups with a community organization such as Big Brothers/Big Sisters, and provide programming through the semester. At the outset of the course I have program directors come into class

and explain their different programs, as well as provide information on what they expect of the students. Students then sign up with these organizations and set up their schedules. For each day of programming, students are responsible for writing up a one-page risk management plan as well as a lesson plan. A total of four risk plans and four lesson plans are required.

Evaluations are based on their written lesson plans and risk plans. They are also evaluated by their program supervisors. These evaluations are based on their performance while teaching their lessons. Evaluation forms are provided for the supervisors.

Group projects may take many forms and may be somewhat difficult to evaluate, but if relevant, are extremely effective. For example, I teach a risk management course where I have students write a detailed risk management plan. In our degree program there are three tracks: Outdoor/Adventure Education, Corporate Fitness, and General Programming. Students are split up according to their track and asked to write a risk management plan for a specific business or program in or around the area. This is a very involved project that requires a lot of time working with program directors, so educators may want to contact directors and inform them of the time commitment required to complete the project. Students are often motivated to complete these projects because many of them work part-time in these programs and are eager to make positive change to improve their workplaces. The risk plan then becomes a living document that is used by the program.

The risk plan includes five substantial pieces that include general overview, general risk management, activity areas, emergency forms and waivers, and maps and logs. Students split themselves up according to the pieces they wish to work on and then further break down tasks on an individual level so that everyone is contributing toward the completion of the project.

Someone in the group acts as a recorder and takes attendance and then reports to the class on their progress. Students are asked to turn in rough drafts periodically which are then evaluated by the instructor and handed back for revisions. Students are also evaluated on attendance, participation, completion of their individual pieces, and are given a group grade for the entire project.

Another useful technique that can be used with many content areas is the group presentation. Students are split into groups of 8–10 and are asked to work together in their groups and prepare chapter presentations on the book used for the course. This way they are learning the content from the book as well as learning how to teach and facilitate. Students have the entire class period which in this case is an hour and 20 minutes. They must use one experiential activity and one overhead during their presentation. At the beginning of each presentation, groups must hand in a written paper which includes an outline of the chapter, a one-page summary, and a list of their responsibilities for the presentation.

Evaluations are based on attendance, participation, their individual pieces, and the paper. Each member receives a group grade from the paper; however, if anyone in the group is not satisfied with the paper, they may turn in their own paper for evaluation.

Individual presentations and debates are used as a way to stimulate discussion in the classroom. Individual presentations consist of a two- to three-minute presentation by each student which includes their interpretations, questions, and analyses of the book readings. The rules for this activity are: no one can talk during the presentation except the presenter, everyone must give a presentation, and notes must be taken during the presentations. At the conclusion of the presentations, the teacher initiates discussion by ask-

ing the students if they have any comments or questions. Usually questions are raised and an open-ended discussion follows. A summary of main points may be given at the end of the class period. Debates are set up by splitting the class in half and having each side represent a different view on an issue or question. Students may be representing a side they do not necessarily agree with which forces them to become aware of both sides. Students are given 20 minutes to outline their arguments and choose their spokesperson(s). Each side is given five minutes to present their arguments. After initial presentations are given, students may raise questions for the opposing side. However, only one question per side may be raised at a time. A summary of main points may be given at the end of the class. These sessions are used to promote critical thinking and are not evaluated.

Two methods I use for assessing my teaching effectiveness are the critical incident questionnaire (Brookfield, 1996) and the critical analysis (Apps, 1985). The critical incident questionnaire consists of five questions that students respond to on a weekly basis. The questionnaires are compiled and reviewed by the teacher. Common themes may reveal strengths or weaknesses and can then be addressed by changing teaching methodologies. The critical analysis is a three-step method of identifying assertions, drawing out assumptions, and raising questions. This process helps educators not only become aware of their own personal philosophy, but points out discrepancies between theory and practice. Teachers may then change their practices to enhance their effectiveness.

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INDEX – AEE Conference Proceedings

Title:

A Day At The Improv... The Assessment and Treatment of Musculoskeletal Injuries in the Backcountry 45

A Hero's Journey: A Freshman Orientation Challenge Course Program 81

Adventure Programming & Prevention of Adolescent Problem Behaviors: Applying Research and the Public Health Model of Prevention 13

Are Those Families Swinging From the Branches? Helping Families Find Solutions Through Adventure Therapy 23

Attitudes and Perceptions Concerning Persons with Disabilities: Potential for Growth 147

Celebrate the Difference: Meeting the Needs of LD and ADD Participants 289

Chiji Processing Cards and Non-directive Facilitated Processing 261

Clearness: A Tool for Personal Discernment 183

Equine Assisted Psychotherapy 179

Evaluation as a Developmental Tool 217

Examining The Fruits of The Outdoor Education Tree From a Gender Perspective 113

Experiential Techniques for the College Classroom 291

Experiential Training for Empowerment of the Workforce 57

Expressive Counseling Techniques: A Rationale 95

Facilitating and Learning at the Edge of Chaos: Expanding the Context of Experiential Education 221

Hamsters?! What Does 4-H Stand for, Anyway? 131

Handling Difficult Times and Learning Resiliency 187

Human Dimensions of Expeditions: Deeply Rooted, Branching Out 255

If I Am An Artist, What's Wrong With My Picture? Rediscovering Your Creativity in a Grown-up World 209

Instructor Qualifications: What Directors Want 89

Living with the Earth: An Outside Interactive Acclimatizing Workshop 281

Living History as an Experience 101

Organizational Awareness: Using Natural Systems To Understand Organizations 243

Social Justice in Outdoor Leadership 273

Something Old, Something New, Something Borrowed, and Something Blue. New Ideas for Challenge and Adventure Programs 31

Spiritual Model for Experiential Education 163

Tapping Your Humor and Creativity Roots For Experiential Education 139

The Apache Rescue Team 69

The Twelve Steps Experientially 155

The Reality of Experience 227

The P.A.G.E.® Team Alignment Process 199

The Woods and the Trees: Interpreting Experiential Education for Schools and a Greater Audience 1

Walking a Path of Transformation: Using the Labyrinth as a Spiritual Tool 235

Walls We Climb 75

What Is an Efterskole? 167

Wings, Strings, and Flying Things 41

Authors:

Allen, JoAnna 1

Ayers, Charles 13

Bandoroff, Scott 23

Cain, Jim 31, 41

Cochran, Brent 45

Cook, John A. 57

Denali, David Line 69

Evans, Eric L. 75

Fine, L-Jay 81

Garvey, Daniel 89

Gerstein, Jackie S. 95

Gilbert, Jim and Lisa 101

Gray, Tonia 113

Grundeen, Brenda 131

Henderson, Avery M. 139

Herbert, James T. 147

Horne, Lianne 155

Horwood, Bert 163

Johnson, Joyce Dinwiddie 167

Kersten, Gregory W. 179

Kohn, Sandy 183

Konrad, Kathleen 187

Lair, Michael A. 199

McCormick, Deborah J. 209

McFarlane, Patrick S. 217

Oekerman, Carl 221
Ostrishko, Gail 227
Plugge, Carol 235
Popowits, Michael 243
Potter, Tom G. 255
Simpson, Steven 261
Warren, Karen 273
Webb, Donald F. 281
Willson, John 289
Wurdinger, Scott 291

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9 780536 007728

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